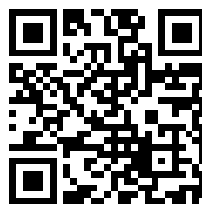

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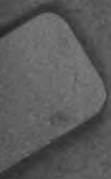
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Berg
INFLUENCE
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THE
INFLUENCE OF THE SEPTUAGINT

UPON THE
PEŠİTTÂ PSALTER

DISSERTATION

SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF DOCTOR OF PHILOSOPHY IN THE
UNIVERSITY FACULTY OF PHILOSOPHY
COLUMBIA COLLEGE

Joseph BY
J. FREDERIC BERG

NEW-YORK

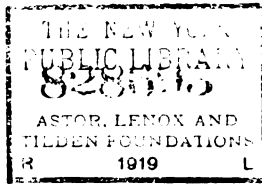
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PREFACE

The striking agreement between many variants of the P^sittā and Septuagint from the Massoretic Text has long been noticed and commented upon by scholars such as Cornill,¹ Ryssel,² Perles³ and Baethgen.⁴ In addition to the occasional remarks in articles bearing upon the textual criticism of the Old Testament, many writers have given special attention to this subject.⁵ Its very nature, however, does not permit of its being exhausted by any one scholar, however eminent. Though

¹ Cornill, *Das Buch des Propheten Ezechiel*, Leipzig, 1886, p. 153 seq.

² Ryssel, *Untersuchungen über die Textgestalt und die Echtheit des Buches Micha*, Leipzig, 1887, p. 169.

³ Perles, *Meletemata Peschitthoniana*, p. 4.

⁴ Baethgen, *Untersuchungen über die Psalmen nach der Peschita*, p. 25.

⁵ Sebök, *Die syrische Uebersetzung der 12 kleinen Propheten*, p. 7. R. J. Gottheil, *Zur Textkritik der P^sittā*, Mittheilungen des Akademisch-Orientalischen Vereins, Berlin 1887, p. 25. Friedrich Baethgen, *Der textkritische Werth d. alten Uebersetzungen zu d. Psalmen*. Jahrbücher für Protestantische Theologie 1882, No. 3, p. 448. Berthold Oppenheim, *Die Syrische Uebersetzung des fünften Buches der Psalmen und ihr Verhältniss zu dem Massoretischen Texte und den älteren Uebersetzungen, namentlich den LXX Targ.*, Leipzig, 1891, p. 3. William Wright, *Syriac literature*, Encycl. Brit. in loco.

we may accept Cornill's results as conclusive for Ezechiel, and Ryssel's for Micha, the question still remains open as regards the remaining thirty-seven books. Much has been done in the way of enlarging and improving the apparatus criticus of the Old Testament; so that a part of the laborious work done by Cornill is now rendered unnecessary. For example, the *Hagiographa Chaldaice* of Paul de Lagarde, Leipzig, 1873; the new critical Baer-Delitzsch Hebrew text, and *The Old Testament in Greek according to the Septuagint* by Swete, render much of the laborious comparison of Mss. unnecessary. It is rather a remarkable fact that the facilities for the critical study of the P^sittâ are still so meagre and insufficient.¹ Not only are there no critical texts, but even the lexicographical work

¹ This fact has been remarked and commented upon by Prof. Gottheil (*Mitteilungen des Akademisch-Orientalischen Vereins*, Berlin, 1889, No. 2, p. 21). He says: "Wenig Mühe ist bis jetzt auf die Textkritik der P^sittâ verwendet worden. Selbst die HSS., die in den verschiedenen Bibliotheken ruhen, harren noch immer einer genaueren Collation.... Ein ausgezeichneter Gelehrter hat auch jüngst erklärt, dass L. (Ausgabe von Lee) eine durchaus brauchbare und selbst für die textkritische Verwerthung von S im Grossen und Ganzen genügende Ausgabe ist" (Cornill, *Das Buch des Propheten Ezechiel*, p. 140). Selbst wenn dieses Urteil für alle Bücher des alten Testaments sich als wahr herausstellen sollte, ist ein in der Weise hergestellter Text ungenügend für einen so wichtigen Bestandteil der syrischen Literatur. Dass der Text der P^sittâ so "feststehend" gewesen ist, wie Cornill (ibid. p. 138) meint, glaube ich nicht." Also Prager, *De Veteris Testamenti Versione Syriaca quam Peschitto vocant Quaestiones Criticae*, p. 1: "Plerique viri docti in LXX interpp. versione, et Targumis pertractandis consumpserunt operam. Versio autem, quae illis non inferior mihi videtur dignitate et aetate—Peschitto (ܡܫܝܬܐ i. e. "Simplicem") dico—immerito adhuc est neglecta".

on these texts is still in its infancy. Payne-Smith's large *Thesaurus Syriacus*, which is beyond the means of most students, has now been happily supplemented by Brockelmann's handy *Lexicon Syriacum* (Berlin 1895). Yet the value of the P^ošittâ for the purposes of lower criticism is being more and more appreciated; and with added appreciation will doubtless, in time, come additional facilities for studying it.

In Part I, under "External Proof of Septuagint Influence", much material interesting both in itself and in connection with the present subject, has been simply referred to, or relegated to a foot note; because it is of a kind easily accessible to students.

The variants of the Greek and Syriac, which largely constitute Part II, are arranged in the following order 1. Hebrew, 2. Syriac, 3. Greek, 4. Aramaic. For the rest, it seemed best to give them in the order in which they appear in the Psalter, following the Hebrew divisions; leaving their classification according to agreement or disagreement with both Hebrew and Aramaic for separate tabulation. In places where the variants seem explicable by a slight alteration of the Hebrew letters, such changes have been suggested in foot notes. These suggestions are entirely subjective; and are simply offered as a plausible, never as an authoritative, solution.

I desire to take this opportunity of acknowledging my deep indebtedness to my instructor, Prof. Richard J. H. Gottheil; not only for many valuable suggestions, but also for his generous loan of books and other material, which were inaccessible to me.

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PART I

EXTERNAL EVIDENCE OF A SEPTUAGINT INFLUENCE UPON THE P^εŠİTTÂ PSALTER

Chapter I

INTRODUCTION

§ 1. *General history of the question regarding a Septuagint influence upon the P^εšittâ*

That there exists a similarity between many portions of the P^εšittâ and Septuagint has long been known, yet it is not until comparatively recent times that the subject has received any particularly careful or systematic attention. Indeed it is one which involves so many other intricate problems, the solution of which for years seemed well-nigh hopeless, that its final settlement could only come through a long and tedious process of evolution. Ignorance as to the origin, precise date and authorship of the P^εšittâ; misapprehension as to the authority, the literary and ecclesiastical standing of the Septuagint as well as uncertainty as to the original reading of the several texts, had first to be largely removed before any statement could authoritatively be made.

A.—Among the earliest works bearing directly upon our subject, is a book by Joseph Perles, published in 1859 entitled “Meletemata Peschitthoniana”. Herein is suggested

the probability of interpolations in the Syriac from the Septuagint in Genesis and Jeremiah but "Multo etiam evidentior est interpolatio e LXX petita Proverbiorum loco 11:29, qui locus duas exhibet interpretationes quarum quae alteram sequitur e versione τῶν LXX sumpta est, quod idem de Prov. xiv:23 observari potest". He also states, that while Ezechiel and especially Proverbs show an affinity to the Targum, yet "In Jesaia et xii minoribus prophetis multa e versione τῶν LXX petita sint".¹

Again Perles calls attention² to the foreign words in the Syriac Pentateuch many of which he refers directly to the Greek.³ But even if such is the case, we can find in this fact no proof of any direct influence of the Septuagint. The power of the Greek language was felt among all civilized nations during the early centuries of our era, and doubtless many of the Greek words had been simply transliterated and incorporated in the language. That such was the case is evidenced by the large number of Greek words in the Syriac Version of the New Testament. Perles inclines to the opinion that the Septuagint had but little influence upon the Syriac Pentateuch, compared with that exerted by the Targumim. This relative degree of influence, however, is of com-

¹ *Meldemata Peschitthoniana*, p. 11, 14.

² *Ibid*, p. 27.

³ A few examples of such words are Gen. xxi:23 **ܠܡܥܠܐ** δωμα (cf. Arab. **دوم**), xxiv:22 **ܟܝܪܬܐ** σειρά V. 14 (cf. i Kings xvii:12), **ܟܠܬܐ** κάλαθος; xxxvii:25 (Ez. xxvii:17) **ܠܒܢܐܝ** ῥητίνη (Eng. resin); vi:14 **ܟܝܬܐܪܐ** κίβωτος; Ex. xvi:33 **ܟܝܬܐ** κίστη; xxv:29 **ܟܠܬܐ** φιάλη; xxxv:11 **ܟܝܬܐ** πόρπη (Onk & Psdjon. **ܦܝܬܐ**); Lev. xx:23 **ܟܠܬܐ** νόμος; ii:5 **ܟܠܬܐ** ἄπο τηγάνου; Nu. xviii:7 **ܟܠܬܐ** σχῆμα; Deut. vii:4 **ܟܠܬܐ** γλυφή; xx:20 **ܟܠܬܐ** χάραγμα (Onk & Psdjon. **ܟܠܬܐ**).

paratively little importance at present. It is sufficient that the influence exists, a fact which is confirmed by numerous examples in the Commentaries of Ephrem which agree with the Greek Version. Thus e. g. Gen. viii:7 יצא יצוא ושוב **ܝܨܬܐ ܝܨܬܐ ܝܨܬܐ** και ἐξελθὼν οὐκ ἀνέστρεψεν—Gen. xiv:7 **ܝܬܬܐ ܝܬܬܐ ܝܬܬܐ** ὅταν αἱ φωναὶ . . . ἀπέλθῃ and many¹ others. In addition to this direct witness to a Septuagint influence upon the P^Šittā, Perles gives much valuable material for determining the origin and authorship of this Version which will be referred to in that connection.

B.—The next real advance in determining the extent of Septuagint influence was made by Isaac Prager in a work entitled “De Veteris Testamenti Versione Syriaca quam Peschitto vocant questiones criticae” published in 1875. Prager treats chiefly of two things: 1st, the origin and authorship of the P^Šittā; 2nd, the superscriptions of the Psalms. The former is undoubtedly of the utmost importance in connection with the question of a Septuagint influence upon the P^Šittā; for only in proportion as we have accurate information concerning the authorship and circumstances attending the origin of the Syriac Version, can we arrive at any definite conclusions concerning the various influences which have determined its character.² Prager gives but little direct testimony to Septuagint influence. In one place³

¹ e. g. Gen. ii: 4, 23, 24; iii: 2, 7, 9, 11, 16; iv: 8, 10, 15, 17, 25; v: 23, 29; vi: 10; vii: 8, 20; viii: 7, 17, 22; ix: 2, 5, 7, 20; xi: 27; xii: 3; xiv: 20; xv: 5; xvi: 6; xvii: 16; xviii: 5, etc.

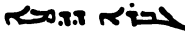
² Further reference is made to this work in Ch. ii, § 1.

³ *Loc. Cit.*, p. 28.

he somewhat casually remarks: "Occurunt nobis interdum loci, ubi ad litteram fere vocabula singula et in Peschitto et in LXX Versione inter se conveniunt", but he also adds: "neque tamen eandem efficiunt vim sententiarum".

C. The next work which comes under our consideration bears directly upon the subject under discussion—The Septuagint influence upon the P^{schitta} Psalter—"Untersuchungen über die Psalmen nach der Peschita" *Part I* (published in 1878) by Friedrich Baethgen. After treating slightly of the origin and name of the Syriac Canon, the superscription of the Psalms and the history of the printed text, he makes a valuable contribution¹ in the tabulation of a list of variants collected from three Berlin Mss.² With three exceptions he seems to have accepted the text of Lee as sufficiently critical for his purposes. Baethgen's method of classification of the Greek and Syriac variants may be best discribed in his own words: "Ich gebe zu diesem Zweck im folgenden zunächst ein Verzeichniss derjenigen Stellen, in welchen der Syrer vom Hebraeer abweicht und zwar in vier Abtheilungen; die erste umfasst die Stellen, in welchen LXX, Hieronymus und Chaldaeer auf Seiten des Syrers stehen; die beiden folgenden die, in welchen zwei oder einer dieser Zeugen sich ihm anschliessen, und die vierte endlich die, mit welchen der Syrer allein steht."³

¹ P. 21—22, 23.

² "Ms. orient. Diez A octav 160 vollendet A. D. 1507 enthält die Psalmen nach der Peschita mit arabischer Interlinearversion; ebenso Ms. Diez quart 118 geschrieben A. D. 1515, beide in melkitischer Schrift. Ms. orient. quart 374, den Schriftzügen nach aus dem 17. oder 18. Jahrhundert, enthält die Psalmen von 26, 9  an; die Schrift ist Jacobitisch." For a tabulation of these variants, see ch. iv § 2.

³ The last two divisions, at least in the form proposed, did not appear—leaving the work incomplete.

In this treatise Baethgen gives about one hundred variants, which is about one quarter the entire number. Very probably the article to which he refers when he says:¹ "Aeusserer Gründe veranlassen mich augenblicklich nur dieses Bruchstück meiner Arbeit in dem für Habilitationsschriften vorgeschriebenen Format zu veröffentlichen. Das Ganze soll wie ich hoffe in kurzer Zeit erscheinen" is that which appeared in 1882 in the "Jahrbücher für Protestantische Theologie"² entitled "Der textkritische Werth der alten Uebersetzungen zu den Psalmen". This last gives only about seventy-five Greek and Syriac variants, which, though containing much valuable and excellent material, must yet be considered unsatisfactory so far as the question of a Septuagint influence upon the P^ēšittā is concerned for the following reasons.

1) The variants of the different Syriac Mss. are not noted, leaving it uncertain what the correct reading is or possibly might be.

2) The number of the Greek and Syriac variants which agree with each other against the Massoretic text is small; and selected, as it were, at random, from the whole Psalter, give no suggestion as to the probable entire number of variants.

3) The variants tabulated are not compared with the Aramaic, leaving it questionable whether both the Greek and Syriac variants may not find their true explanation in the Targumim.

4) The Latin translation, substituted to a large extent for the Syriac text, must necessarily be unsatisfactory and insufficient for the present discussion.

5) There is no complete summary or tabulation of results. Of the list of variants³ taken from the Septuagint, Syriac

¹ p. 30. ² No. 3, p. 405—459 and No. 4, p. 593—667.

³ *Loc. Cit.* No. 4, p. 593 seq.

Hieronymus and Targum, many are open to criticism as representing mistranslations of Hebrew tenses. Possibly a few rules may be laid down with moderate certainty subject always to exceptions; but the fact that the Hebrew Text which formed the basis of the Septuagint was undoubtedly without vowel points, as well as the fact that many vowel letters were not written,¹ make it a very delicate task to alter the translations of the Hebrew tenses upon the basis of Septuagint readings;² for, in any case, translation and exegesis must be closely interwoven. Baethgen himself says regarding these variants: "Der Werth oder Unwerth dieser Varianten ist nur vereinzelt angedeutet, denn es sollte ein kritischer Apparat, nicht ein Kommentar geliefert werden".³

D. In the year 1886 appeared that masterpiece of modern textual criticism "Das Buch des Propheten Ezechiel" by Dr. Carl Heinrich Cornill. An entire chapter is here devoted to the Syriac text of Ezechiel; and Dr. Cornill conclusively proves a

¹ On quiescent vowel letters cf. Chwolson *Hebraica*, Vol vi; Paul de Lagarde, *Anmerkungen zur griech. Uebersetz. d. Prov.* (p. 4); and Driver, *Notes on the Hebrew Text of Samuel*, p. lxix.

² A few examples are ψ iv: 2 ענני O (= Sept.) εἰσηκουσε μου = ענני ם (= Syriac) exaudisti me. ψ ix: 10 ויהי O Praeterit Hi כם (כ = Targ) fut.—Yet the future is common as a past in the language of poetry, cf. Driver, *Hebrew Tenses*. Ch. iii, § 27 a and f. V. 14 חנני O ם ἐλεησόν με = חנני ; ψ x: 14 יעוב O ם יעוב ; ψ xxvii: 8 בקשו O ם as praet. = בקשו ; ψ xxix: 10 ישב O ם as praet. = ישב ; ψ xxxiii: 17 ימלט O ם ימלט ; ψ xlix: 20 יראו O ם ὁψεται = יראה ; ψ lvi: 2 שאפני O ם conculcavit me = שאפני V. 9. שימה O ם εἶπον = שמע ; ψ lix: 16 ויליני O murmurabunt = וילינו ; ψ lxiv: 5 יראו O ם יראו ; ψ lxv: 3 שמע O ם שמע ; ψ lxxix: 7 אכל O ם אכלו By omitting the vowel signs and letters, it is readily seen that any such emendation is very arbitrary.

³ *Fahrbücher für Protestantische Theologie* No. 3, p. 406.

Septuagint influence upon the P^ešittā text of that book. He says¹: “D ist nämlich keine reine Recension sondern eine gemischte. Zunächst hat LXX bedeutend auf sie eingewirkt”. While the list of variants noted is confessedly incomplete, they are sufficient to bear out his statement that “D offenbar LXX, welche auf eine ganz andere Lesart zurückgeht, mit dem massorethischen Texte combinirt hat”². Some of the agreements between Syriac and Greek against the Hebrew are noted below.³



E. In the following year 1887 Dr. Ryssel published his “Untersuchungen über die Textgestalt und die Echtheit des Buches Micha”. For purposes of determining the precise relation of the Septuagint to the P^ešittā the work is not as conveniently, perhaps scientifically, arranged as that of Cornill. In a chapter on the P^ešittā⁴ he says: “Besondere Erwähnung verdient noch die Abhängigkeit der Pesch. von den LXX. Mögen einzelne Uebereinstimmungen auch in der nämlichen Textvorlage und mehr noch in der gemeinsam ihnen zu Gebote stehenden exegetischen Tradition ihren Grund haben, immerhin müssen die meisten dieser *Uebereinstimmungen auf directe Benutzung der*

¹ *Das Buch des Propheten Ezechiel*, p. 153. ² *Ibid.*, p. 154.

³ p 153—viii: 5 המובח την προς ανατολας ܡܠܝܬܐ; xi: 7 הוציא ἐξ ἄλφω ܠܡܝܬܐ; xxx: 9 להחריד בצים σπευδοντες αφανισαι ܡܠܝܬܐ ܠܡܝܬܐ. Dagegen scheint mir directe Abhängigkeit von LXX vorzuliegen in Fällen wie—xvi: 54 בנחמך אתן εν τῷ παροργισαι (σε) με ܡܠܝܬܐ ܠܡܝܬܐ; xvii: 3, 22. מראש ינקותיו רך אקמף ܠܡܝܬܐ; xvii: 22 מראש ינקותיו רך אקמף ܠܡܝܬܐ; koruφης καρδιας αυτων αποκνιω ܠܡܝܬܐ ܠܡܝܬܐ; xxiv: 4 מצמים מלא [מבחר עצמים מלא] ἐκσεσαρκισμενα απο των ορων ܡܠܝܬܐ ܠܡܝܬܐ; xxvii: 11 ונמדים και φυλακες ܡܠܝܬܐ V. 20 כבשתיך כבשתיך μετα κτηνων εκλεκτων ܡܠܝܬܐ; xxviii: 13 תפך תפך τους θησαυρους σου και τας αποθηκας σου ܡܠܝܬܐ et al. ⁴ *Ibid.*, p. 171.

LXX zurückgehen". He remarks further on that: "Die Syrische Uebersetzung wenigstens in ihrer gegenwärtigen Gestalt vielfach von der LXX abhängig ist". "Ihre gegenwärtige Gestalt" would of course include many interpolations. While Dr. Ryssel does not enter into any very elaborate proof of a Septuagint influence, yet his frequent reference¹ of Syriac variants to that source leaves us no doubt that such an influence exists to a large extent in the Book of Micha.

F.—As has already been stated, one of the difficulties in the way of an ultimate adjustment of the relations of Septuagint and P^sittâ, is to obtain the original text of the Syriac. That there were subsequent Syriac translations made directly from the LXX we know. Some fragments are still preserved of the translation of Jacob of Edessa, which represents a comingling of the old P^sittâ and the Alexandrine version. Another translation of this nature is that of Polycarp, made in the beginning of the sixth century, largely after the recension of Lucian. Of more importance yet is the Syriac reissue of the Hexapla cited by Eusebius and Pamphilus, and made in Alexandria by Bishop Paul of Tella.² How far, then, the text of the old P^sittâ was altered in conformity with these translations in its subsequent reissues, is a question of considerable importance. Prof. Richard Gottheil is of the opinion that the Ms. used by Bar 'Ebrâyâ had been modified in

¹ Thus for example i: 5, 6, 8, 11; ii: 4, 6; vii: 8 (in part); xi: 12 (compare ἐν θλίψει) iii: 7; iv: 1, 12; vi: 2, 8, 9; vii: 3, 4a, 12. Also i: 13a "ist vielleicht  vor  eine spätere Correctur nach dem Griech. ὑπευόντων—i: 2 (durch πάντες οἱ ἐν αὐτῇ der LXX bedingt sein". cf. furthur ii: 1; ii: 6, 7, 12; iii: 1; vi: 10 et al.

² Cf. Buhl, *Old Testament Canon*, p. 145; De Sacy, *Notices et Extraits des Mss. de la Bibl. Nation.* iv, 648 seq.; Field, *Hexapla* i. p. lxvii.

accordance with the Syriac Hexapla.¹ He says, in commenting upon the text of Bar 'Ebrâyâ: "Es sind nicht nur die mäsôretischen Bemerkungen für die Geschichte des P^ēšittâ-Textes von Belang. Der Text selbst, den 'Ebrâjâ citiert, weicht öfters von dem ab, der uns gewöhnlich vorliegt und es ist die Frage nicht unberechtigt, woher diese Verschiedenheit stamme. Dass ein Mann wie Bar 'Ebrâjâ, wenn er sich vornimmt einen Text zu kommentieren — ja sogar *festzustellen* — rein aus dem Gedächtnis diesen Text citieren sollte, scheint mir höchst unwahrscheinlich. Dass er verschiedene Codices benutzt hat, deutet er selbst an — einige sollen sogar wegen ihrer Correctheit berühmt gewesen sein. Dass auch er selbst — trotz seiner Vorliebe für die hexaplarische Uebersetzung — solche hexaplarische Lesarten an Stelle der der P^ēšittâ gesetzt haben soll, klingt mir gleichfalls unwahrscheinlich. Es müssen solche schon in seiner Vorlage gestanden haben".² In consequence, the variants of the text of Bar 'Ebrâyâ are of considerable importance since they may represent the original readings. In connection with the question of a Septuagint influence upon the original P^ēšittâ text, Prof. Gottheil remarks:³ "Dass der ursprüngliche Text der P^ēšittâ unter dem Einfluss der LXX gestanden hat, ist bekannte Thatsache Bemerkenswert ist es auch, dass die Hs. Sachau 215, die Excerpte aus dem Commentar des Theodor von Mopsuestia enthält, im Text mehr Berührungen mit den LXX zeigt als der von Lee".

G. One of the most recent articles bearing upon the present subject is "Die Syrische Uebersetzung des fünften Buches der

¹ *Mittheilungen des Akademisch-Orient. Vereins*; Berlin 1889, No. 2 pp. 22—28.

² P. 25; cf. also Rahlfs, *Zeitschrift für Alttest. Wissenschaft* ix, p. 161 seq.

³ P. 25 note 14.

Psalmen (107—150) und ihr Verhältniß zu den Massoretischen Texte und den älteren Uebersetzungen”¹ by Berthold Oppenheim. In his preface he tabulates about forty or fifty places where a Septuagint influence upon the P^ešittâ may be observed, but does not give the text. Throughout his work he makes frequent reference to the LXX, and plainly states:² “Das Verhältniß der Peschitta zu den LXX und Targ. ist hienach derartig, dass sie selbständig und frei übersetzt hat, jedoch auch vielfach durch LXX beeinflusst wurde”. This work must be considered unsatisfactory for several reasons, chiefly the following 1) It is extremely cumbersome and, as there is neither final tabulation of results nor systematic classification of the variants, is of little practical use. 2) There is no intimation upon what Syriac or Septuagint text the author bases his conclusions, and it is therefore unscientific.

Such are some of the principle works bearing directly upon the question of the Septuagint influence upon the P^ešittâ. Many others³ might be mentioned, but without materially adding to the data already obtained. As the question thus stands, we must consider a Septuagint influence as certain in Ezechiel and Micha, and probable in the Psalter.

¹ Leipzig, 1891.

² Ibid., p. 4.

³ Hertz, *De Pent. Ver. Syr. quam P. vocant*, 1825; Credner, *De Prophetarum minor. versionis Syr.*; Stenij, *De Syriaca libri Yobi interp.* Helsingfors, 1887; Fränkel, *Animadversiones Criticae in Ver. Syr. Pesch. librorum Koheleth et Ruth*, 1871; Baethgen, *Deutsche Literatur-Zeitung*, Oct. 13, 1894. col. 1284 seq; König, *Einleitung*, p. 124 seq; Nestle, *Hertzog's Real-Encycl.* XV, 192 seq.; Wright, *Syriac Literature*, Ency. Brit. *in loco*.

§ 2. *The importance of the question of a LXX influence upon the P^Šittā in relation to lower Biblical criticism*

In matters relating to the textual criticism of the Old Testament, because of the greater age of the Septuagint, the P^Šittā has always been obliged to take a subordinate place. The inevitable result of this tendency has been to curtail the critical authority of the P^Šittā when it differs from both Septuagint and Massoretic text. But while the Syriac rendering is seldom, if ever, adopted against both Greek and Hebrew, it is yet somewhat inconsistently considered a strong confirmation of the version with which it agrees. If we are to lay down the general a priori rule that the P^Šittā is in error when it stands alone, it must follow that its agreement with either or all of the other versions is a matter of no consequence. Such a conclusion no one will admit; but the question still remains open: *How much* importance shall be attached to the Syriac variants which are against the other authorities? The answer to this question must largely depend upon the answer to another: Is the P^Šittā an independent translation? If it is, its critical value is greater than that now ascribed to it; but if not—if it has been influenced by other translations, as the Septuagint and Targum—it must ever content itself with a rank subordinate to these two.

In consequence of this uncertainty as to the true position of the P^Šittā, the work of textual criticism is at present largely subjective; the student weighing the evidence upon his own intellectual scales, and deciding by no other index than his own judgement, guided by the following rules¹ each of which may be subject to exception:

¹ Merx, *Das Gedicht von Hiob*, Introduction, p. lxxiii.

I. Stimmt Peschita und Septuaginta gegen den masorethischen Text, so enthalten sie das Aeltere.

II. Stimmt Peschita und Masora gegen Septuaginta, so hat letztere das Präjudiz, aber nicht die Gewissheit, das Echte zu bieten.

III. Stimmt Masora und Septuaginta gegen Peschita, so können nur die gewichtigsten inneren Gründe die Entscheidung auf die Seite der Peschita lenken. Die drei soeben angeführten Reihen von Stellen werden dies belegen.

Such are the rules which are followed in the main by textual critics.

To demonstrate that the P^šittâ is not an independent translation it will not be sufficient simply to discern traces of Septuagint influence in the rendering of individual words. We must determine, if possible, how that influence was brought to bear upon the text; whether the LXX was the original text or a critical commentary, only such renderings being accepted as in the judgement of the Syriac translators best expressed the meaning of the original; or, whether there was a still greater dependence, the LXX being employed as a translation in a language more familiar than the Hebrew, and as such being often bodily substituted in phrases, and even whole verses, when the original was difficult or unintelligible. Nor must we fail to ascertain whether the readings of both LXX and P^šittâ, when they agree, may not be traced to a common source in the Aramaic Targum.

If as the result of these investigations the P^šittâ displays a marked conformity to many LXX variants from the Massoretic Text, we must conclude it to be in a measure dependent upon that version; and, in consequence, its conformities to that text will be of less importance than its deviations; especially if such variants cannot be directly ascribed to the Targum or to translators' errors (both of which explanations, however, are

often entirely satisfactory)¹. Moreover if the P^eŠİTTÂ be proved to be a dependent translation, the foregoing rules for textual criticism must be modified as follows:

I. When the P^eŠİTTÂ and Septuagint agree against the Massoretic text, there is a probability, but not an absolute certainty, in favor of the latter.

II. When the P^eŠİTTÂ and Massoretic Text agree against the Septuagint, only the weightiest internal reasons can decide in favor of the latter.

III. When the P^eŠİTTÂ is against both Septuagint and Massoretic Text, the latter is to be preferred.²

§ 3. *Reasons for selecting the Book of Psalms*

A.—The first reason which makes the Psalter especially desirable as the basis of an investigation as to the mutual relation of Septuagint and P^eŠİTTÂ, is the fact that the texts of the Hebrew, Greek and Syriac Psalters are in good condition. While the Hebrew presents many passages difficult of interpretation, yet there are few unintelligible, a statement which could not be made regarding other books, e. g. Job.

Of the 70 Q^rēs in the Book of Psalms, 49 concern simply the omission of a ʾ or a ʿ, or the substitution of one of these letters for the other.³ Occasionally we meet with instances where another reading might be substituted⁴ as

¹ On the relation of the P^eŠİTTÂ to the Targum, cf. Cornill, *Das Buch des Propheten Ezechiel*, p. 154—5; Ryssel, *Micha*, p. 170; Baethgen, *Jahrbücher für Protestantische Theologie* 1882, No. 3, p. 448.

² The variants of the P^eŠİTTÂ would be of greater value if it were not for the undoubted ignorance of Hebrew shown by some of its translators. See ch. II, § 3.

³ Baer-Delitzsch Ed. of The Psalms p. 155.

⁴ cf. Capellus, *Critica Sacra*, lib. iv. ch. ii. and v. viii; Cornill,

ψ xviii: 11 וידא על-כנפירוח with which cf. ii Sam. xxii: 11 וידא על-כנפירוח. More numerous are the variants in vocalization as ψ lxxv: 7 מִמְדָּר and מִמְדָּר, or between the Massora and old translations as ψ ii: 9. תִּרְעָם LXX, Syr. Jerome. תִּרְעָם; ψ x: 17 תִּבְיִן LXX Syr. Sym. תִּבְיִן; ψ xi: 3 הִשְׁתַּת LXX, Syr. הִשְׁתַּת; ψ xv: 4 לְהִרְע LXX, Syr. לְהִרְע; ψ ci: 5 אֹכֵל LXX אֹכֵל. Examples might be multiplied; but it is evident that such variant readings are of little importance, since they do not materially affect the sense.

While the Greek text varies widely in many places from the Massoretic Text, yet the Mss. are remarkably consistent with each other. The vast majority of variants¹ is made up either of different spellings of the same words, or of synonymous words; thus ψ xvii: 38 B ἐκλείψωσιν, AU ἐκλείψωσιν, ψ xxii: 4 B κακα, R πονηρα. The result is that in those instances where a Greek variant can be made to agree with the Hebrew by substituting a different reading the presumption is in favor of the variant.

Among the Syriac Mss. we find still fewer variants than among the Hebrew Mss. Of these some are errors in spelling; a few are really different readings; but the large majority are

Ezekiel, p. 127; Wellhausen-Bleek, *Einleitung* p. 616; Buhl, *Old Test. Canon*, p. 237; The variants shown by the different Mss. have been most completely collated by J. B. De Rossi, *Variae Lectiones Vet. Test.* 4 vols. Parma 1784—98. But little help in restoring the original passages can be obtained from these variants of the Mss., since all belong to the same recension and are all descended from the same archetype. cf. Lagarde, *Proverbien*, p. 2; Olshausen, *Die Psalmen* (1883), p. 17 seq; Driver, *Notes on the Heb. Text of Samuel*, p. xxxvii.

¹ Old Test. in Greek, ed. by Swete, with appendix; also *Quinquagena prima Ps.* ed. by Lagarde.

simply the omission or addition of a **ⲟ**¹. In regard to the Pēšittā text Buhl remarks:² "Although the critical establishment of the Peshito text is indeed still in its infancy, it is even already clear that no important results are to be expected from any future criticism of the text"³. Certainly we must get far back of existing codices, if we wish to find any very important variants from the commonly accepted text.⁴

B.—A second reason for selecting the Psalter is found in the fact that while Greek and Syriac variants are to be found in every book of the Old Testament, they are especially numerous in the Book of Psalms. Prager⁵ in commenting upon the agreement of words in the Septuagint and Pēšittā says: "Eiusmodi exempla quae plus minusve in omnibus Scripturae Sacrae libris maximeque in Psalmis exstant". Driver also⁶ refers to the Psalms as affording the most numerous illustrations of variants of the Septuagint from the Hebrew. We may therefore confidently expect that if a Septuagint influence upon the Pēšittā is to be found in any or every book, it will at least be most evident in the Psalter.

C.—A third reason lies in the fact that no other book of the Old Testament is more frequently quoted by New Testament and other sacred writers⁷ than this book of Psalms, nor

¹ See Appendix ii.

² *Old Testament Canon*, p. 192.

³ This is perhaps a sweeping assertion and can only apply to the known Mss. Nor is much to be hoped for from the quotations of Ephrem and Aphraates.

⁴ See Appendix ii.

⁵ *De Vet. Text. Syr. Quaest. Crit.*, p. 28.

⁶ *Notes on Heb. Text of Sam.* Introduction, p. lxxv.

⁷ Toy, *Quotations in the New Testament*. Introduction. "Early Quotations from LXX"; Hatch, *Essays in Biblical Greek*, p. 172; Perles, *Melet. Pesch.*, p. 53—54; Staerk, *Alltestament. Citate bei*

has any other book obtained such extensive ecclesiastical use. Baethgen¹ declares: "Neben und vor dem Pentateuch ist bei Syrern wie in allen Kirchengemeinschaften, der Psalter das vorzüglichste alttestamentliche Erbauungsbuch gewesen, und man ist von vorn herein geneigt anzunehmen, dass er der Gemeinde besonders früh zugänglich gemacht sei". Owing to this extensive liturgical use of the Psalter, its language has become interwoven with world history and fairly moulded into the minds of men. Even He who "spoke as never man spoke" found in the songs of David the fittest expression of his feelings, and at last breathed out his soul in the words of the "Sweet Psalmist of Israel". To this fact are likewise to be attributed many of the Greek and Syriac variants: but they are of a nature easily detected, consisting chiefly in the repetition of certain set words or phrases intended either to enhance the sacredness of the passage or, as is equally probable in consideration of their musical use, to fill out the metre.²

den Schriftstellern des Neuen Test. Zeit. für Wissenschaft. Theologie. vol. 38, p. 218.

¹ *Untersuchungen über d. Psalmen nach d. Pesch.*, p. 6.

² e. g. ψ iii: 8 ὁ θεός μου; ψ 4: 8 καὶ οἴνου καὶ ἐλαίου αὐτῶν; ψ v: 11 Κύριε; ψ vii: 12 καὶ ἰσχυρὸς καὶ μακρόθυμος; ψ x: 5 τὸν δίκαιον καὶ τὸν ἀσεβῆ; ψ xvii: 7 ἐκ ναοῦ ἁγίου; xvii: 31 ὁ θεός μου (the poss. pronoun μου is thus frequently added especially in connection with the name of God) cf. V. 47; ψ xxiv: 5; xxvii: 1; xliii: 5 but seldom is it omitted as xlii: 2; ψ xliv: 6 Δύνατε; ψ lix: 12 ὁ θεός; ψ lxxiii: 2 ἐν τῷ δέεσθαι με πρὸς σέ; ψ lxxvii: 6 ταραχθήσονται ἀπὸ προσώπου αὐτοῦ; ψ lxxvii: 34 ψάλατε τῷ θεῷ; ψ lxxxiv: 9 ἐν ἐμοί (making the appeal more personal); ψ xciv: 4 ὅτι οὐκ ἀπώσεται Κύριος τὸν λαὸν αὐτοῦ; ψ cxliii: 25 αἰνέσουσιν σε Κύριε; ψ cxliv: 14 πιστὸς Κύριος ἐν τοῖς λόγοις αὐτοῦ καὶ ὁσιος ἐν πᾶσι τοῖς ἔργοις αὐτοῦ. For further examples see ch. iii, § 3.

D.—Again, in the variety of thought and language of the Psalms is given the largest scope for the P^Šittā translators to display their knowledge of Hebrew, and their ability to render it in their own language, idiom for idiom; for in its songs of triumph, in its confessions of sin, in its prayers of thanksgiving and its outbursts of grief, in its prophetic utterances as well as historical reminiscences, the Psalter adapts itself to every emotion and requirement of man. Furthermore, the book is not exposed to those modifications by historians and theologians to which are liable such books as Kings, Chronicles, Samuel and the Prophetical writings.

We come now to the main discussion of the question of the Septuagint influence upon the P^Šittā, which naturally falls into two chief divisions.

I. The external evidence of such an influence, obtained from facts connected with the origin, authorship and character of the P^Šittā version, as well as from the contemporaneous literary and ecclesiastical standing of the Septuagint and the most striking characteristics of that version.

II. The comparison of the Greek and Syriac variants which agree with each other against the Massoretic Text and the Targum.

The Syriac additions are of a precisely similar nature; as ψ xvii: 1 ܠܥܠܡ ܕܥܠܡܐ ܕܥܠܡܐ; ψ xxiv: 2 ܠܥܠܡܐ; V. 5 ܠܥܠܡܐ ܠܥܠܡܐ; ψ xxviii: 1 ܠܥܠܡܐ (cf. ὁ θεός μου in the preceding) and ψ lxxx: 3 ܠܥܠܡܐ ܠܥܠܡܐ; ψ cxlii: 8, 9 ܠܥܠܡܐ; ψ xlii: 6 ܠܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ; ψ xlvii: 9 ܠܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ. Also, by an insertion of the pronoun ܐܢܝ (cf. Grk. σοι and σε) the appeal is made personal, ψ lvi: 12; ψ lxxiv: 18; ψ cx: 2; ψ lxxxiv: 9 ܠܥܠܡܐ ܠܥܠܡܐ; ψ lxxxvi: 11 ܐܢܝ ܠܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ; ψ cxxxi: 5 ܐܢܝ ܠܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ. Further examples are given in ch. ii: § 3.

pres" כִּי־אֵלֹהִים אֱלֹהֵינוּ כִּי־אֵלֹהִים אֱלֹהֵינוּ. These words Ephrem would probably not have used had not the version been commonly accepted.² Furthermore, in view of the fact that Ephrem was ignorant of the meaning of many words used in the Old Testament Pešittâ, and taking into consideration the long lapse of time necessary for words to become obsolete, it may very properly be concluded that the P^Ešittâ was written long before the time of Ephrem, when intermixed with the so-called Chaldee it resembled

and is only first met with in Mss. of the ninth and tenth centuries (Buhl, *Old Testament Canon*, p. 185). The precise meaning of the name is somewhat doubtful. Prager (*De Vet. Test. Syr.*, p. 1) says "De nomine "Peschitto" multum est disceptatum. Alii ducunt כִּי־אֵלֹהִים a כִּי־אֵלֹהִים vocabulo, voluntque esse "vulgatam, vulgo acceptam, canonicam"; alii statuunt Peschitto significare "Simplicem" i. e. quae ad verbum exemplo adstipulatur, vocemque opponunt "versionibus paraphrasticis" (ut apud Judaeos על דרך הפשט) (ut apud Judaeos הדרוש). Hanc vero sententiam refutare studuit Geiger (Verhandl. d. erst. Versam. deut. u. ausländ. Orient., p. 9) qui, ratus, פשט vocabulum proprie respondere verbo "explicandi", "Peschitto" esse "explicatam" "conversam" voluit". Abul-Pharaj (Bar'Ebrâya) goes so far as to refer the name to the Arab. بسيطة. The most probable explanation is that suggested by Field and Nöldeke: ἁπλᾶ, by way of contrast to the Syro-Hexapla translation which had obtained a wide circulation among the Syrians. The designation was at first only applied to the Old Testament, but later included the New Testament as well. (Buhl, *O. T. Canon*, p. 185.)

¹ *Opera* i, 498 comment. to i Kings xviii: 44.

² Prager (p. 4) cites Ephrem (opp. 1: 380 ad i Sam. 24: 4)

כִּי־אֵלֹהִים אֱלֹהֵינוּ כִּי־אֵלֹהִים אֱלֹהֵינוּ and says "כִּי־אֵלֹהִים igitur opponitur voci כִּי־אֵלֹהִים, idcirco intellegendum est: versio quam nos, i. e. scriptor, pro fundamento iecimus, quam nos sequimur".

2*

We should be furnished with a conclusive proof of the early existence of the P^šittā if the ὁ Σύρος cited by Melito Sardensis¹ could be proved to be identical with it. But unfortunately it is very uncertain exactly to what this ὁ Σύρος, often quoted by early church fathers,² refers. Field has suggested that this ὁ Σύρος was a translation of the Old Testament into Greek which circulated in Syria.³ This is quite probable. Even if it be assumed that ὁ Σύρος was a Syriac translation existing in the second century, it is yet impossible, without further evidence, to prove its identity with the P^šittā. Certainly the passage quoted by Melito κρεμαμενος ἐν σαβεκ (Gen. xxii: 13) does not agree with our present text. Theodore of Mopsuestia gives us little hope of establishing any identity between the two when he states:⁴ ἡρμήνευται δὲ ταῦτα εἰς μὲν τὴν Σύρων παρ' οὗτου δήποτε οὐδὲ γὰρ ἔγνωσται μέχρι τῆς τήμερον ὅστις ποτὲ οὗτός ἐστιν.

A final witness to the early existence of the P^šittā Old Testament is the Syriac New Testament. While it is for the most part slavishly faithful to the Greek, yet, in quoting from the Old Testament in a number of instances, it follows the P^šittā against both Hebrew and Septuagint⁵. As the Syriac

¹ on Κατεχόμενος τῶν κεράτων, he says ὁ Σύρος καὶ ὁ Ἑβραῖος κρεμάμενός φασιν κτλ. Scholia ad Gen. xxii: 13.

² Diodorus, Gen. xxii: 13 (ܕܝܕܝܪ ܕܡܠܟܐ) τὸ ἐν φυτῷ οὐκ ἔχει ὁ Σύρος μόνον δὲ τὸ Σαβέκ (ܣܒܥܐ) τοῦτο δὲ τὸ ὄνομα τοῦ φυτοῦ εἶναι νομίζω τοῖς δὲ Ἑβραίοις δοκεῖ τὸ Σαβέκ (ܣܒܥ) ἄφεσιν σημαίνειν. Similar references are made by Eusebius, Hieronymus, Theodore et al. See also Perles, *Melet. Pesch.* Annot. i, p. 49—51.

³ See Buhl, *Old Testament Canon*, p. 187.

⁴ *Scriptorum veterum nova collectio e Vat. codd.* edita ab Ang. Maio. Romae 1832. tom. vi, p. 194: Theodor. Mopsuest. in Sophoniam C. i, 6.

⁵ See Appendix i.

New Testament was completed by the latter part of the first century¹ or towards the end of the second,² the P^ošittâ Old Testament must have existed at or before this time.

§ 7. *Authorship of the P^ošittâ*

A.—Proof of a plurality of authors

A question of equal importance to that of the precise or approximate date of composition, and of equal difficulty in determining satisfactorily, relates to the authorship of the P^ošittâ. That this version is the work of many hands is well known.³ Passing over the tradition of the sending of a *number of scribes* by Abgar, it is only necessary to glance at the character of the various books to find positive evidence of several or many authors. Thus, while the Pentateuch is very literally translated, modified slightly by the influence of the Septuagint and to a larger degree by the Targum, the book of Chronicles⁴ possesses all the peculiarities of a Jewish Targum.⁵ As a matter of fact this book did not originally belong to the Syriac canon;⁶ and Fränkel, who has examined it carefully, conjectures that it was composed by Jews of Edessa in the third century.⁵ Proverbs likewise resembles the Aramaic Targum;⁷ while the Psalms

¹ Wichelhaus, p. 120.

² Hug, *Einleitung in d. Schrift d. N. T.*, i, p. 366 seq. Prager, *De Vet. Test. Syr.*, pp. 12, 32.

³ Perles, *Melet. Pesch.*, p. 6—8. Prager, *De Vet. Test. Syr.*, pp. 13 seq.

⁴ Howorth, *The true Sept. Version of Chronicles-Esra-Nehemiah*. Academy July 22, 1893, pp. 73, 74.

⁵ Buhl, *Old Testament Canon*, p. 191.

⁶ Ibid. p. 53. It is noteworthy that this book is not interpolated on the basis of the LXX. *Jahrbücher für Protest. Theologie* v. 758.

⁷ Perles, *Melet. Pesch.*, p. 14.

although a free translation, bear no such resemblance. The text of Job is in parts unintelligible, due partly to corruption from external causes, partly to the influence of other translations.¹ The Minor Prophets are for the most part well, although freely, translated.²

If further proof of a plurality of authors is needed, it may be found in the statement of Ephrem who refers to them in the plural **ܠܟܘܢ ܠܟܘܢ ܠܟܘܢ**. The precise number being of no importance, (nor could it possibly be ascertained) the next question which naturally arises is: were the translators Jews, or Christians, or both? Supporting a solely Jewish authorship may be mentioned Simon;³ a solely Christian origin Hirtzel,⁴ Kirsch⁵ and Gesenius.⁶ More numerous are those supporting a Jewish-Christian authorship, among whom are Perles,⁷ Dathe,⁸ Noeldeke⁹ and Wichelhaus(?)¹⁰

¹ Stenij, *De Syriaca libri Jobi interpret.* i.

² cf. Credner, *De Proph. minor. versionis Syr.*, Sebök, *Die syrische Uebersetzung der 12 kleinen Proph. und ihr Verhältniss zu dem Mass. Text.* cf. Perles, p. 14.

³ *Histoire critique du vieux Text*, p. 305.

⁴ *De Pent. Syr. Vers.*, p. 129.

⁵ *Pent. Syr.*, p. xiv.

⁶ *Commentar über den Jesaja*, vol. i, p. 85 seq.

⁷ *Melet. Pesch.*, p. 21.

⁸ *Praef. in Ps. Syr.*, p. xxiii seq.

⁹ *Die Alttestamentliche Literatur*, p. 263.

¹⁰ It is doubtful which opinion Wichelhaus favors, since he is not consistent in his statements. Perles calls attention to this fact: "Uno loco (p. 73) dicit se vix credere, versionem Simplicem a Judaeis scriptam esse quia "in Talmude proculdubio hujus versionis mentio exstaret, si hominis Judaei esset opus. Neque ea simplicitate gaudebant Judaei qua versio Syrorum nitet et emicat" alio vero loco (p. 119) auctore rege Izate in Palaestina factum esse censet. Sed vir in Syriacis doctissimus non satis traditionum Palaestinensium notitia imbutus fuit, ut earum vestigia in Pesch.

B.—Arguments for Jewish Authorship

One of the strongest arguments for a Jewish authorship of the P^sittâ is the familiarity, not to say dependence, which its authors place upon Jewish tradition.¹ The resemblance which many of the books bear to the Aramaic Targum has already been referred to. That these could have been the work of a Syrian Christian is not only highly improbable; but, taken into consideration with the complete absence of any motive for such work, wellnigh impossible. A further argument is found in the fact that the Apocrypha was wanting in the original Syriac canon.² Perles, in opposition to the theory of Wichelhaus says: “Nos statuimus, originem Judaïcam versionis Simplicis ex interna eius indole satis demonstrari aliterque eius locus difficillimus omnino non explicari posse”.³ In support of this statement there follow numerous examples from the Prophets, Hagiographa etc. One or two of these will suffice: ii Sam. xxxiv: 15 מִן יָהוּא וַיִּתֵּן ה' דְּבַר בִּישְׂרָאֵל מִהֶבֶקֶר וְעַד עַתָּה מוֹעֵד 15. Syr. in eandem sententiam de verbis עד עת abijt quam de illis Rabbini statuerunt, Berach. 62 b. מהבקר ועד עת מועד מאי עת מועד אמר שמואל סבא התניה דר' חנינא משמיה דר' חנינא משעת שחיטת התמיד עד שעת זריקתו ר' יוחנן אמר עד חצות ממש. Also ii Kings xxv: 3. Hebrew reads simply אֶבְסַח מִן הַחֲמִשָּׁה לַחֲלָלִים הָיָה בְּחִשְׁעָה לְחָדָשׁ the P^sittâ מִן הַחֲמִשָּׁה לַחֲלָלִים הָיָה בְּחִשְׁעָה לְחָדָשׁ, with which cf. Jer. xxxix: 2 and lii: 2.⁴

invenire portuisset” (*Melet. Pesch.*, p. 15). Cf. also the statement of Prager, *De Ver. Syr.*, p. 19.

¹ Schönfelder, *Onkelos und Pesch.* 1869. Berliner, *Targ. Onkelos* ii: 126; Sebök, *Die Syr. Uebersetz. d. 12 kl. Proph.*, p. 7; Cornill, *Ezechiel*, p. 154 seq.

² Buhl, *Old Testament Canon* § 69, p. 187—8.

³ *Melet. Pesch.*, p. 16.

⁴ Many more examples are given by Perles, *Melet. Pesch.*, p. 17 seq.

While these and numerous other examples drawn from the Pentateuch leave little room to doubt that the authors of these books were Jews, at least so far as birth and education are concerned; yet there is nothing to warrant the additional inference that they were likewise Jews in faith; and it is difficult to see with what motive a Jew of the first or second century would have produced a version of the Scriptures like the Pēšittā. Moreover, none of the Jewish writings make mention of any such translation of the Syrian Jews; though frequently referring to the Septuagint, Aquila and the Targumim.¹ Prager says:² "Quod vero aiunt versiones non ita ad litteram factas ut Aquilae, nec tam paraphrasticas quam Targumim, propter eam ipsam causam non a Judaeis esse profectas: haec argumentatio absurdissima mihi videtur". But since nationality depends upon birth, education and character, while religion is simply a conviction, it may be expected that the former will leave plainer traces than the latter. The one is easily seen in the authorities consulted, the style and form of composition; the other more subtly discerned in—the motive.³

C.—Arguments for Christian Authorship

From the earliest times of which we have record the Pēšittā has been claimed by the Syrian Christians as their Bible trans-

¹ Buhl, *Old Testament Canon*, p. 186.

² *De Vet. Test. Syr.*, p. 17.

³ Buhl (*Old Testament Canon*, p. 185) suggests the possibility of the Jews residing in the border lands between the Roman and Parthian empires being in need of a translation of the Old Testament into their own language. But this is improbable, in view of the familiarity with Jewish tradition, and therefore presumably with the Hebrew language, upon which the main argument for Jewish authorship is largely based.

lation¹, and it is referred to frequently by Ephrem as **ܡܨܬܬܐ** "Our Version". Whatever of truth there may be in tradition is on the side of Christian authorship. The negative argument advanced by Noeldeke: "Ferner ist die P^ešittâ so weit wir wissen nie von Juden gebraucht", is rather weak. Nothing can be argued from the fact that the name **ܦܫܬܐ** does not appear in the Talmud, since it is only first employed by Bar 'Ebrâyâ. But certain words, as **ܡܬܪܓܡܝܢ** and **ܬܪܢܘܢ**, make it uncertain whether or not a Syriac Version is quoted in the Talmud; in all probability it is not.³ The dialect, according to Noeldeke, is the same as that of the New Testament; but this fact proves little. The strongest argument in favor of a purely Christian authorship is derived from the many passages which bear a Christian coloring. Thus, for example, Is. vii: 14 **ܡܬܐ ܕܡܬܠܡܐ ܕܠܕܐ** the P^ešittâ renders **ܡܬܐ ܕܡܬܠܡܐ ܕܠܕܐ** which makes the passage a direct reference to the birth of the Messiah from the womb of the virgin.⁴ Evidently a Jew would not have rendered **ܡܬܠܡܐ** by **ܡܬܠܡܐ**. Is. ix: 5 **ܡܬܠܡܐ ܕܡܬܠܡܐ**; Is. liii: 8 **ܡܬܠܡܐ ܕܡܬܠܡܐ**; Is. lii: 15 **ܡܬܠܡܐ ܕܡܬܠܡܐ**; Ps. xix: 5 **ܡܬܠܡܐ ܕܡܬܠܡܐ**; Ps. cx: 3 **ܡܬܠܡܐ ܕܡܬܠܡܐ**; also Zach. xii: 10 **ܡܬܠܡܐ ܕܡܬܠܡܐ**. These and other similar passages would give us pretty sure

¹ Buhl, *Old Testament Canon*, p. 186.

² cf. Talmud of Palestine, Sabbath c. 16, § 1; Megilla 3a.

³ Prager, *De Vet. Text. Syr.*, p. 18, also p. 19 note 3.

⁴ The common Syriac equivalent for **ܡܬܠܡܐ** is **ܡܬܠܡܐ**, cf. Prager, p. 19.

proof of Christian authorship, provided we could be certain that these passages were a part of the original translation, and not subsequent modifications. Unfortunately this cannot at present be demonstrated; and therefore the only verdict which can be pronounced upon the arguments for Christian authorship¹ is "not proven".

D.—Argument for Jewish-Christian authorship

The theory which embraces whatever is plausible in both of the preceding opinions, and is open to none of the objections to either, is the one which has obtained the largest number of adherents, i. e. that the authors of the P^ēšittâ were proselyte Jews, viz. Jewish Christians. The view that they were both Jews and Christians does not seem plausible; for it is extremely doubtful if they could have engaged harmoniously in such a work. Buhl² says: "The probability is strongly in favor of the idea that it (P^ēšittâ) owed its origin to Christian effort, while, to some extent, fragments of older Jewish translations³ have been made use of in it; and for the rest, the translation was made by Jewish Christians". Since we have no means of definitely discriminating, there can be no valid objection to extending the Jewish-Christian authorship over the whole

¹ cf. Wiseman, *Horae Syriacae*, p. 100 seq.

² *Old Testament Canon*, p. 186.

³ Prager advances the theory that the P^ēšittâ was translated by Jews and handed down by them to the Christians; who, either from ignorance of the Hebrew language or from dissatisfaction with some of its doctrines, changed many of the passages. In this way were added some of the "later messianic superscriptions" to the Psalms. There is, however, nothing to warrant any such an assumption; and the undisputed fact that some passages were changed by later Christians does not militate in the least against an early Christian origin.

Church Fathers, and especially from Theodore.¹ The general style of the Pšittā Psalter is by no means uniform. In some places it is faithful to the original, in others irreconcilable with it both from a grammatical and lexicographical point of view. Sometimes it gives a literal rendering, again proceeds with the greatest freedom, at times bordering on incoherency. This statement finds its illustration in many of the Psalms.²

One of the most noticeable characteristics of this translation is the frequency with which personal pronouns are supplied or interchanged:—**כח** [במחו] ψ xxii: 5; **כח** [במחו] ψ ii: 12; **כח** [במחו] ψ iv: 2; **כח** [במחו] ψ xviii: 15; **כח** [במחו] ψ xxvii: 7; **כח** [במחו] ψ xxix: 2; **כח** [במחו] ψ xli: 6; **כח** [במחו] ψ xlix: 18; **כח** [במחו] Pesch. + **כח** [במחו] ψ li: 10; **כח** [במחו] (Ceriani); **כח** [במחו] ψ lix: 4; **כח** [במחו] Peš. + **כח** [במחו] ψ lxiv: 1; **כח** [במחו] Peš. + **כח** [במחו] ψ lxxii: 3; **כח** [במחו] ψ cxvi: 16; **כח** [במחו] ψ cxix: 7; **כח** [במחו] V. 18; **כח** [במחו] Peš. + **כח** [במחו] ψ lxxii: 5; **כח** [במחו] ψ xlix: 13; **כח** [במחו] ψ l: 21; **כח** [במחו] ψ cxv: 14; **כח** [במחו] ψ cxvi: 18; **כח** [במחו] ψ cxvii: 16; **כח** [במחו] ψ cxviii: 26; **כח** [במחו] ψ cxxix: 11; **כח** [במחו] ψ cxxvi: 4; **כח** [במחו] ψ c: 3; **כח** [במחו] ψ cxvii: 7; **כח** [במחו] ψ lxxxviii: 66; **כח** [במחו] ψ cx: 2.

Much less common is the omission of a pronoun; a few examples are **כח** [במחו] ψ xli: 3; **כח** [במחו] ψ xlix: 12; **כח** [במחו] ψ lxxxv: 13; **כח** [במחו] ψ cxv: 14; **כח** [במחו] ibid. v. 18.

¹ cf. *Studia Biblica* vol ii: Neubauer, *Authorship and Titles of the Psalms according to Early Jewish Authorities*.

² e. g. ψ xxxv; ψ xl; ψ xlv; ψ xli; ψ lxxxix; ψ cxxxix; ψ cxl.

לחם טוב מעם 66 : cxviii ψ ; מן מנה אהיה
אליהם.

The word **לח** or **לח** is frequently added; this is significant when compared to the similarly frequent occurrence of the Greek πάντες (see below). Examples of such instances may be found in ψ xiii:3; ψ xxii:18; ψ xxiv:2; ψ xxvi:7; ψ xxxii:5; ψ xxxvi:12; ψ xlv:12; ψ xliii:4; ψ lvi:4; ψ lviii:2; ψ lxii:9; ψ lxix:19; ψ lxxv:5; ψ lxxviii:51; ψ lxxxix:47, 50; ψ xcvi:6; ψ ciii:22; ψ cvii:3; ψ cxi:2; ψ cxviii:35, 119; ψ cxxxviii:4.

A Hebrew singular, especially where it has a collective signification, is frequently rendered by the plural:—ψ xix:7 **למה פתי** (This is an invariable rendering; cf. also ψ cxv:6, ψ cxviii:130); ψ xxvii:14 **לחם לך**; ψ xlv:3 **לחם חן**; ψ xlv:4 **לחם נהר**; ψ lxxiv:15 **לחם ונחל**; ψ lxxvi:6 **לחם נהר ואל-נהר**; ψ lxxx:11 **לחם ורכב וסוס**; ψ lxxxix:15 **לחם וחסידך**; v. 19 **לחם וחסידך**; v. 44 **לחם מטהרו**; ψ cxviii:36 **לחם אל-בצע**; v. 109 **לחם עזמו**; v. 17 **לחם עזמי**; ψ cxxxviii:15 **לחם עזמי**; ψ cxxxviii:15 **לחם עזמי**; ψ cxxxviii:15 **לחם עזמי**. Very seldom, on the contrary, is a Hebrew plural rendered by a singular. A few instances may be cited, as ψ x:5 **לחם משפטיך**; ψ xlv:9 **לחם בנות**; ψ lxxxi:1 **לחם ענותו**; ψ lxxxi:1 **לחם ענותו**; ψ lxxxi:1 **לחם ענותו**; ψ cl:2 **לחם בנבורתיו**.¹

Some of the variants in the Pešittā can be traced directly to carelessness, the author translating a word similar in appearance or sound. ψ xiii:3 **לחם עזות** = **עזבת**; ψ lxix:4 **לחם הנה** = **המה**; ψ lxix:5 **לחם מצמתי** = **מצמתי**.

¹ cf. Baethgen, *J. P. T.* 1882, No. 3, p. 427.

אֱלֹהִים — אֱלֹהִים אֱלֹהִים אֱלֹהִים; ψ lxxxiv:7; מעצמותי;
 זכרני; ψ lxxxix:47; ושרים — זִסְכָּנָא ושרים; ψ lxxxvii:7;
 זכרני מחלד — אִסְחָבָנָא מִכְּעִיָּא מהחלד; ψ xc:15;
 כי מתו עונותנו = כָּלָא דַּחֲסֵא חַלָּא כימות עניתנו; ψ xci:3;
 מדבר — מְדַבְּרָא (cf. LXX ἀπὸ λόγου); ψ xcvi:7;
 מהללי — מִמְּבַחֲבָנָא מהוללי; ψ cii:8; ירעם — יִרְעָא ירעם;
 כיפאים — מִכְּכַנָּא כִּפְיָא מבין עפאים; ψ cvii:8;
 כחלתי — חֲסִידִיָּא חסדיו; ψ cxviii:116;
 באמרתך. Throughout the entire Syriac Psalter the Hebrew
 כ is rendered כ. Carelessness is also shown in the in-
 version of two words connected by the simple copula:—
 מלכי אלהים; ψ xli:5; דִּלְלָא מִלְּכֵי יוֹמָא ולילה; ψ xxxii:4;
 נעבדא סבבא נאות וחמס; ψ lxxiv:20; אֱלֹהִים מַלְכֵּי;
 גִּסְמָא לְתַבְּרָא פלמדל ואביון מיד רשעים הצילו; ψ lxxxii:3;
 נשם — סִכְתָּא סִכְתָּא סִכְתָּא סִכְתָּא; ψ cxxxix:10;
 אפ וספ אֵי־קִי וְאֵי־קִי וְאֵי־קִי וְאֵי־קִי ירך תגחני ותאחזני ימינך
 וְאֵי־קִי.

A striking characteristic of the Syriac, for which it is difficult to account, is its invariable rendering of a rhetorical question by a negative sentence. As this rule is without exception, a few examples will suffice:—ψ xviii:32 etc. כי מי אלוה
 לֹא הִיוּדָא עֵמֶר הִינֵד אִמְתָּךְ; ψ xxx:9; כָּלָא דִּלְלָא אֱלֹהִים;
 כִּי־יֵשֶׁע לֹא עִיָּא סִכְתָּא מִמְּבַחֲבָנָא; ψ lvi:8;
 למה; ψ xlix:6; סִכְתָּא דִּלְלָא לֹא מִכְּפָרָא עֲלִיָּאון פלמלמו;
 לֹא אֶבֶל אֵנָּה הָאוּכַל; ψ l:13; לֹא דַעֲלָא אֵנָּה אִירָאָא בימי;
 ψ lxxxix:47; אֱלֹהִים אֵנָּה אֶפְרָא הִלָּא אִתָּהּ תִּשׁוּבָא; ψ lxxxv:7;
 כָּלָא דִּלְלָא מִסִּכְתָּא עֲלִי־מִדְּשׁוּאָא.

Sometimes the abstract is rendered in Syriac by the concrete, possibly through carelessness or ignorance, but most

probably intentionally, with a view to imparting additional vividness of expression. So also the symbol is sometimes put for the thing symbolised,—ψ vii:14 **ܡܠܟܐ ܗܢܐ ܝܚܠܐܢ** (**ܡܠܟܐ** **ܗܢܐ** **ܝܚܠܐܢ**), ψ ix:6 **ܡܠܟܐ ܬܡܐ ܩܪܒܘܬ** (**ܡܠܟܐ** **ܬܡܐ** **ܩܪܒܘܬ**), here the sword is regarded as the symbol of destruction (another explanation is that the Syriac translator read **ܩܪܒܘܬ**); ψ xvii:7 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ xxv:21 **ܡܠܟܐ ܬܡܝܝܫܐ** (**ܡܠܟܐ** **ܬܡܝܝܫܐ**); ψ xxvi:6 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ xxxvi:1 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ xxxvii:37 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxii:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxiii:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxiv:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxv:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxvi:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxvii:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxviii:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxix:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxx:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxxi:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxxii:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxxiii:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxxiv:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxxv:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxxvi:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxxvii:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxxviii:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxxix:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxx:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxxi:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxxii:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxxiii:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxxiv:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxxv:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxxvi:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxxvii:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxxviii:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxxix:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxx:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxxi:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxxii:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxxiii:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxxiv:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxxv:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxxvi:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxxvii:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxxviii:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxxix:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxx:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxxi:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxxii:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxxiii:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxxiv:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxxv:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxxvi:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxxvii:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxxviii:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxxix:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxx:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxxi:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxxii:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxxiii:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxxiv:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxxv:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxxvi:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxxvii:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxxviii:3 **ܡܠܟܐ ܡܪܕܝܢ** (**ܡܠܟܐ** **ܡܪܕܝܢ**); ψ lxxxix:3 **ܡܠܟ**

The name of God is frequently supplied; sometimes the word ܐܠܗܐ, but more usually ܠܝܐ. This characteristic finds its probable explanation in the excessive liturgical use of the Psalter, and is further significant when taken in connection with the still more frequent occurrence in the Septuagint of ὁ θεός. Examples of additions of this word may be found in ψ xxviii:1; ψ xxxi:4; ψ li:14; ψ cxi:9; ψ cxviii:68; ψ cxlii:9; ψ cxxxi:2, 5, ψ cxliv:13; ψ cxlvi:9. Strangely enough the Syriac falls nowhere more lamentably short than in its rendering of tropes applied to the name of God. This can hardly be due either to misapprehension or lack of appreciation of rhetorical figures, since they are freely employed in other instances as we have seen above. The only ex-

ܐܡܪ ܕܢܚܝܬܐ ܕܡܠܟܐ ܕܡܬܬܚܝܬܐ ܕܚܕ ܒܚܫܠ ܕܚܝܠܬܐ ܕܠܚܡܐ
 ܕܡܠܟܐ ܕܡܬܬܚܝܬܐ ܕܚܕ ܒܚܫܠ ܕܚܝܠܬܐ ܕܠܚܡܐ
 ܕܡܠܟܐ ܕܡܬܬܚܝܬܐ ܕܚܕ ܒܚܫܠ ܕܚܝܠܬܐ ܕܠܚܡܐ cf. also ψ lxv: 8, 11; ψ cix: 17;
 ψ cxxxix: 4; ψ clxv: 14; ψ cii: 5.

From these main characteristic features of the P^ešittā Psalter, three facts may be inferred concerning the translator or translators.

I. Their knowledge of Hebrew was imperfect as evidenced by the numerous mistakes and departures from that text which can only be attributed to ignorance.

II. Their motive, more religious than scholarly, was to secure a readable translation, not a critical version.

III. In the diversity of style, part literal, part free, there is suggested a dependence upon other translations, possibly the Septuagint and Targum.

Chapter III

LITERARY AND ECCLESIASTICAL STANDING OF THE SEPTUAGINT DURING THE 1st AND 2^d CENTURIES A. D.

§ 3. *New Testament quotations from the LXX*

In considering the character of the Syriac Version, we have learned enough concerning its authors to be certain that they would employ any translation of recognised authority which would assist them in their own work. The question now to be considered is: was the literary and ecclesiastical standing of the Septuagint during the first and second centuries A. D., at which time the P^ešittā was probably made, sufficiently high to warrant its being employed as a legitimate aid in translating the Hebrew?

As witness to the high authority which the LXX had obtained among Christians as early as the beginning of the first

century, we may cite the attitude displayed toward it by New Testament writers. Scholars to-day are nearly all agreed that none of the quotations in the gospels were made directly from the Hebrew,¹ but either from the Septuagint or an unwritten vernacular Targum, which would account for many of the differences in reading.

The most natural classification of these quotations is that made by Toy² into four groups³.

I. Those agreeing with the Hebrew and Septuagint (to this group belong a large number of the quotations).

II. Those agreeing with the Septuagint against the Hebrew. (As this group is by far the largest of all, it would seem to warrant our including within it the quotations of the first class).

III. Those agreeing with the Hebrew against the Septuagint.

IV. Those agreeing with neither; the number of quotations in these last two groups being very small.

Since this whole subject has been fully and ably discussed by Prof. Crawford H. Toy in his work entitled "Quotations in the New Testament" and equally fully, although somewhat less scientifically, by Dr. McTurpie under the title of "The Old Testament in the New",⁴ it will only be necessary here to consider in detail the quotations belonging to the second group which bear directly upon our subject.

The facts concerning the quotations in general in which all authorities agree are briefly the following: the quotations made by the Synoptics are all from the Prophets and Psalms,

¹ cf. Toy, *Quotations in the N. T.*, p. ix; Turpie, *The Old Testament in the New*, p. xv; Neubauer, *The Dialects spoken in Palest. in the Time of Christ*. *Studia Biblica* vol. 1, p. 67.

² Ibid. p. ix.

³ Turpie makes five classes (p. xvi), as does Gray, *Journal of Sacred Literature*. No. iv, Oct. 1848.

⁴ cf. also Staerk, *Zeitschrift für Wissenschaft. Theologie* vol. 38.

excepting Luke ii:23, 24 from Ex. xiii:2, Lev. xii:8, and possibly John xix:36 from Ex. xii:46. They agree in the majority of cases with the LXX. Acts takes its quotations, with a single exception (xiii:47¹), from the Septuagint. The catholic and pastoral Epistles make their quotations with greater or less freedom from the same source. In the Epistle to the Hebrews alone, fifteen quotations agree with the Hebrew and Septuagint, eight with the Septuagint against the Hebrew and three with neither². In the book of Revelation there are no direct quotations.

By comparing these quotations with the P^Šittā, we find that in these instances the Syriac O. T. follows the Hebrew; while the Syriac New Testament (except in six instances) follows the Septuagint in preference to either the Hebrew or P^Šittā Old Testament. These six instances, however³, together with numerous others, not to be mentioned in this connection⁴, show that in all probability the Syriac translators of the New Testament consulted, and often quoted, the Syriac Old

¹ If this quotation is from the LXX, it is from a text very different from any known. The Hebrew reads וְנִתְּחַךְ לְאֹרֶךְ יָמִים לְהִיּוֹת יְשׁוּעָתִי עַד־קֶצֶה הָאָרֶץ LXX Ἰδοὺ δέδωκά σε εἰς διαθήκην γένους εἰς φῶς ἐθνῶν τοῦ εἶναι σε εἰς σωτηρίαν ἕως ἑσχάτου τῆς γῆς. Acts. Τέθεικά σε εἰς φῶς ἐθνῶν τοῦ εἶναι σε εἰς σωτηρίαν ἕως ἑσχάτου τῆς γῆς. The insertion of διαθήκην γένους may be from Is. xlix:8 or xlii:6 by a scribal error. In Acts a messianic interpretation is put on the words "Servant of Yahve".

² Westcott, *Epistle to the Hebrews*, p. 479.

³ Math. xiii:14, 15 from Is. vi:9, 10; Rom. ix:29 from Is. i:9; Rom. x:18 from Ps. xix:5; Heb. ii:13 from Is. viii:17, 18; Heb. x:5—7 from Ps. xl:7—9; and Heb. xiii:6 from ψ cxviii:6.

⁴ See Appendix I.

Testament.¹ This is especially true of the Psalter. The quotations are arranged² according to the order in which they appear in the New Testament.³

Math. iv:7; Lk. iv:12; Deut. vi:16

Deut. vi:16 לא תנסה את יהוה אלהיך.

LXX, Math., Lk. οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.

P. אלהיך לא תנסה.

S. אלהיך לא תנסה.

Math. xiii:14, 15; Acts. xxviii:26, 27; Is. vi:9—10.

H. ויאמר לה ואמרת לעם הזה שמעו שמעו וראו וראו ואל-
תדעו השמן לב העם הזה ואוניו הכבד ועיניו השע כקריאה בעיניו ובאזניו
שמע ולכבו יבין ושב ורפא לו:

LXX and G. Καὶ εἶπεν πορεύθητι καὶ εἰπὸν τῷ λαῷ τούτῳ
ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνήτε καὶ βλέποντες βλέψετε
καὶ οὐ μὴ ἴδητε ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου
καὶ τοῖς ὤσιν αὐτῶν βαρέως ἤκουσαν καὶ τοὺς ὀφθαλμοὺς
ἐκάμυσαν μὴ ποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὤσιν
ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν καὶ
ἰασομαι αὐτούς.⁴

P. אלהיך לא תנסה אלהיך לא תנסה אלהיך לא תנסה
אלהיך לא תנסה אלהיך לא תנסה אלהיך לא תנסה אלהיך לא תנסה

¹ See ch. ii, § 1, p. 21.

² For the texts used see ch. iv, § 2.

³ The following abbreviations are used, P. = Peš. O. T., S. = Peš. N. T., H. = Hebrew, G. = Greek New Testament.

⁴ In v. 10 Math. and Acts have ὀφθαλμοὺς αὐτῶν; and Acts reverses the words of the introductory clause, reading πορεύθητι πρὸς τὸν λαὸν τούτον καὶ εἰπὸν. The parallel readings in Mk. iv:12; viii:18; Lk. viii:10; Jn. ix:39; xii:40 agree, with slight verbal differences, with the LXX.

τόπος τῆς καταπαύσεώς μου; πάντα γὰρ ταῦτα ἐποίησεν
ἡ χεὶρ μου.¹

P. כְּבֹדָא כְּבִידָא מְוִידָא כְּבֹדָא כְּבִידָא כְּבִידָא
מִן כְּבִידָא אֶל רֹבֵדָא כְּבִידָא אֶל רֹבֵדָא
כְּבִידָא אֶל רֹבֵדָא כְּבִידָא אֶל רֹבֵדָא כְּבִידָא

S. אֶל רֹבֵדָא כְּבִידָא אֶל רֹבֵדָא כְּבִידָא כְּבִידָא
כְּבִידָא אֶל רֹבֵדָא כְּבִידָא אֶל רֹבֵדָא אֶל רֹבֵדָא
אֶל רֹבֵדָא אֶל רֹבֵדָא אֶל רֹבֵדָא אֶל רֹבֵדָא

Rom. iv: 3, 9; *Gal.* iii: 6; *Jas.* ii: 23; *Gen.* xv: 6.

H. וְהָיָה בְּיָמָיו וְהָיָה בְּיָמָיו וְהָיָה בְּיָמָיו.

LXX and G. 'Ἐπίστευσεν Ἀβραμ² τῷ θεῷ καὶ ἐλογίσθη
αὐτῷ εἰς δικαιοσύνην.

P. and S. אֶל רֹבֵדָא כְּבִידָא אֶל רֹבֵדָא אֶל רֹבֵדָא

Rom. iv: 7, 8; *ψ* xxxii: 1—2.

H. וְהָיָה בְּיָמָיו וְהָיָה בְּיָמָיו וְהָיָה בְּיָמָיו

LXX and G. Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι καὶ ὧν
ἐπεκαλύφθησαν αἱ ἁμαρτίαι μακάριος ἀνὴρ οὐ οὐ μὴ λογίση-
ται κύριος ἁμαρτίαν.

P. אֶל רֹבֵדָא כְּבִידָא אֶל רֹבֵדָא אֶל רֹבֵדָא
אֶל רֹבֵדָא אֶל רֹבֵדָא אֶל רֹבֵדָא אֶל רֹבֵדָא
אֶל רֹבֵדָא אֶל רֹבֵדָא אֶל רֹבֵדָא אֶל רֹבֵדָא

S. אֶל רֹבֵדָא אֶל רֹבֵדָא אֶל רֹבֵדָא אֶל רֹבֵדָא
אֶל רֹבֵדָא אֶל רֹבֵדָא אֶל רֹבֵדָא אֶל רֹבֵדָא
אֶל רֹבֵדָא אֶל רֹבֵדָא אֶל רֹבֵדָא אֶל רֹבֵדָא

¹ Acts inserts λέγει Κύριος before καὶ ποῖος, reading ἦ τις.
In the last clause the order of the words is inverted.

² G. reads Ἀβραάμ.

John. xii: 38; Rom. x: 16; Isa. liii: 1.

H. : מִי הָאֲמִין לְשַׁמְעַתְּנוּ וּוְרוּעַ יְהוָה עָלֵי מִי נִגְלָתָהּ :

LXX and G. Κύριε τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων κυρίου τίνι ἀπεκαλύφθη.¹

P. and S. : ܡܝ ܗܝܬܝ ܝܗܘܐ ܥܠܝܝܢ ܠܫܡܥܬܢܘ ܘܘܪܘܥܝܢ ܥܠܝܝܢ ܢܓܠܬܝܢ :

Acts. ii: 25—28, 31; xiii: 35; ψ xvi: 8—11.

H. : שְׁוִייתִי יְהוָה לְנִגְרִי תָמִיד כִּי מִיָּמִינִי בִלְאֻמּוֹת; לֹכֵן שָׁמַח לִבִּי וַיִּגַּל כְּבוֹדִי
אֶחָד־בְּשָׂרִי יִשְׁכֵּן בְּבֶטֶחַ; כִּי לֹא־תַעֲזֹב נַפְשִׁי לְשָׂאוֹל לֹא־תֵתֶן חֲסִידְךָ לְרֹאשׁ
שָׂחַת; תּוֹדִיעֵנִי אֶרֶחַ חַיִּים שֶׁבַע שְׁמָחוֹת אֶת־פָּנָי;

LXX and G. Προωρώμην τὸν κύριον ἐνώπιόν μου διὰ παντός, ὅτι ἐκ δεξιῶν μου ἐστὶν ἵνα μὴ σαλευθῶ· διὰ τοῦτο ἠψφράνθῃ ἡ καρδία μου καὶ ἠγαλλιάσατο ἡ γλῶσσά μου, ἔτι δὲ καὶ ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι· ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ᾄδην, οὐδὲ δώσεις τὸν ὁσίόν σου ἰδεῖν διαφθοράν ἐγνώρισάς μοι ὁδοὺς ζωῆς· πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου.³

P. : ܡܝ ܗܝܬܝ ܝܗܘܐ ܥܠܝܢ ܠܫܡܥܬܢܘ ܘܘܪܘܥܝܢ ܥܠܝܢ ܢܓܠܬܝܢ :
ܡܝ ܗܝܬܝ ܝܗܘܐ ܥܠܝܢ ܠܫܡܥܬܢܘ ܘܘܪܘܥܝܢ ܥܠܝܢ ܢܓܠܬܝܢ :
ܡܝ ܗܝܬܝ ܝܗܘܐ ܥܠܝܢ ܠܫܡܥܬܢܘ ܘܘܪܘܥܝܢ ܥܠܝܢ ܢܓܠܬܝܢ :
ܡܝ ܗܝܬܝ ܝܗܘܐ ܥܠܝܢ ܠܫܡܥܬܢܘ ܘܘܪܘܥܝܢ ܥܠܝܢ ܢܓܠܬܝܢ :
ܡܝ ܗܝܬܝ ܝܗܘܐ ܥܠܝܢ ܠܫܡܥܬܢܘ ܘܘܪܘܥܝܢ ܥܠܝܢ ܢܓܠܬܝܢ :

S. : ܡܝ ܗܝܬܝ ܝܗܘܐ ܥܠܝܢ ܠܫܡܥܬܢܘ ܘܘܪܘܥܝܢ ܥܠܝܢ ܢܓܠܬܝܢ :
ܡܝ ܗܝܬܝ ܝܗܘܐ ܥܠܝܢ ܠܫܡܥܬܢܘ ܘܘܪܘܥܝܢ ܥܠܝܢ ܢܓܠܬܝܢ :
ܡܝ ܗܝܬܝ ܝܗܘܐ ܥܠܝܢ ܠܫܡܥܬܢܘ ܘܘܪܘܥܝܢ ܥܠܝܢ ܢܓܠܬܝܢ :

¹ Rom. has only the first clause.

² S. reads ܡܝ ܗܝܬܝ; and ܡܝ ܗܝܬܝ in Rom.

³ Acts. xiii: 35 has only the clause οὐ δώσεις τὸν ὁσίόν σου ἰδεῖν διαφθοράν.

הוּא לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ לְשֹׁמֵר עֲבָדֶיךָ.
לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ לְשֹׁמֵר עֲבָדֶיךָ.

Acts. vii: 35; Ex. ii: 14

H. מי שמך לאיש שר ושפט עלינו:

LXX and G. Τίς σε κατέστησεν ἄρχοντα καὶ δικαστήν
ἐφ' ἡμῶν.¹

P. מִי שְׁמֶךָ לְאִישׁ שָׂר וְשֹׁפֵט עָלֵינוּ.

S. מִי שְׁמֶךָ לְאִישׁ שָׂר וְשֹׁפֵט עָלֵינוּ.

Rom. ix: 29; Is. i: 9.

H. לולי יהוה צבאות הותיר לנו שריד כמעט כסדם היינו לעמדה דמינו:

LXX and G. Καὶ εἰ μὴ κύριος Σαβαώθ ἐγκατέλιπεν ἡμῖν
σπέρμα ὡς Σόδομα ἂν ἐγενήθημεν καὶ ὡς Γόμορρα ἂν
ῥημιώθημεν.

P. and S. מִלֹּאֲלֵהֶם יְהוָה אֱלֹהֵינוּ לְשֹׁמֵר עֲבָדֵינוּ.
מִלֹּאֲלֵהֶם יְהוָה אֱלֹהֵינוּ לְשֹׁמֵר עֲבָדֵינוּ.

Rom. x: 18; ψ xix: 5.

H. בבל־הארץ יצא קום ובקצה תבל מלידם:

LXX and G. Εἰς πᾶσαν τὴν γῆν ἐξήλθεν ὁ φθόγγος αὐτῶν
καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.

P. and S. מִלֹּאֲלֵהֶם יְהוָה אֱלֹהֵינוּ לְשֹׁמֵר עֲבָדֵינוּ.
מִלֹּאֲלֵהֶם יְהוָה אֱלֹהֵינוּ לְשֹׁמֵר עֲבָדֵינוּ.

Rom. x: 20, 21; Is. lxv: 1, 2.

H. נדרשתי ללוא שאלו נמצאתי ללא בקשני פרשתי ידי כל־
היום אל־עם סורר:

¹ G. omits ἐφ' ἡμῶν.

² S renders מִלֹּאֲלֵהֶם by מִלֹּאֲלֵהֶם, and also reads
מִלֹּאֲלֵהֶם.

Rom. xii: 20; Prov. xxv: 21, 22.

H. אַסדעב שנאך האכילהו לחם ואם צמא השקהו מים: כי נחלים
אתה חתה על־דאשו:

LXX and G. 'Εάν πεινᾷ ὁ ἐχθρὸς σου ψώμιζε αὐτὸν ἐὰν
διψᾷ πότιζε αὐτόν· τοῦτο γὰρ ποιῶν ἀνθρακας πυρὸς σωρεύ-
σεις ἐπὶ τὴν κεφαλὴν αὐτοῦ.

P. and S. אַסדעב שנאך האכילהו לחם ואם צמא השקהו מים: כי נחלים
אתה חתה על־דאשו:

Rom. xv: 10; Deut. xxxii: 43.

H. הרנינו נזים עמו:

LXX and G. Εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ.²

P. אַסדעב שנאך האכילהו לחם ואם צמא השקהו מים:

S. אַסדעב שנאך האכילהו לחם ואם צמא השקהו מים:

Rom. xv: 12; Is. xi: 10.

H. יהיה ביום ההוא שרש ישי אשר עמד לנגם עמים אליו נזים ידרשו:

LXX. Καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἡ ῥίζα τοῦ 'Ιεσσαὶ
καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν ἐπ' αὐτῷ ἔθνη ἐλπιούσι.

Rom. 'Εσται ἡ ῥίζα τοῦ 'Ιεσσαὶ καὶ ὁ ἀνιστάμενος ἄρχειν
ἐθνῶν ἐπ' αὐτῷ ἔθνη ἐλπιούσιν.

P. אַסדעב שנאך האכילהו לחם ואם צמא השקהו מים: כי נחלים
אתה חתה על־דאשו:

S. אַסדעב שנאך האכילהו לחם ואם צמא השקהו מים: כי נחלים
אתה חתה על־דאשו:

¹ For אַסדעב S reads אַסדעב; and after אַסדעב reads אַסדעב.

² cf. Toy, *Quot. in the N. T.*, p. 165 seq.; Turpie, *The O. T. in the New*, p. 108.

Mk. x:8; i Cor. vi:16; Math. xix:5; Eph. v:31; Gen. ii:24.

H. : והיו לבשר אחד :

LXX and G. ἔσονται οἱ δύο εἰς σάρκα μίαν.

P. and S. **וְהָיוּ לְבָשָׁר אֶחָד**

i Cor. iii:20; ψ xciv:11.

H. : כִּיהֲמָה הַבֵּל :

LXX and G. ὅτι εἰσὶ μάταιοι.

P. **כִּי־הֵמָּה הַבֵּל**

S. **כִּי־הֵמָּה הַבֵּל**

i Cor. ix:9; i Tim. v:18; Deut. xxv:4.

H. : לֹא־תַחֲסֹם שׁוֹר בְּרִישׁוֹ :

LXX and Cor. Οὐ φιμώσεις βοῦν ἀλοῶντα.¹

Tim. βοῦν ἀλοῶντα οὐ φιμώσεις.

P. and S. **לֹא־תַחֲסֹם שׁוֹר בְּרִישׁוֹ**

i Cor. xv:32; Is. xxii:13.

H. : אֲכֹל וּשְׁתֵּי כִי מֵתָר נִמּוּת :

LXX and G. Φάγωμεν καὶ πίωμεν ἄβριον γὰρ ἀποθνήσκειμεν.

P. **אֲכֹל וּשְׁתֵּי כִי מֵתָר נִמּוּת**

S. **אֲכֹל וּשְׁתֵּי כִי מֵתָר נִמּוּת**

Gal. iv:27; Isa. liv:1.

H. : רָנִי עֶקְרָה לֹא יִלְדָּה פִּצְחִי רְנָה וְצַהֲלִי לֹא־חֲלָה כִּי־רַבִּים בְּנֵי־שׁוֹמֵמָה
מִבְּנֵי בְעוּלָה :

¹ Westcott and Hort read φιμώσεις, according to \aleph A B³ of LXX. Tischendorf reads κημώσεις with B* D* F G etc.

² S. reads **וְהָיוּ לְבָשָׁר** in Cor.

LXX and G. Εὐφράνθητι στεῖρα ἢ οὐ τίκτουςα ῥῆξον καὶ βόησον ἢ οὐκ ὀδίνουσα ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μάλλον ἢ τῆς ἐχοῦσης τὸν ἄνδρα.

P. כְּשֶׁאֲבָעָה אֲפָסָהּ בָּרָה כִּי כְּהִימָה אֲבָעִי
 יְהִי כְּשֶׁאֲנִי אֲבָעִי אֲפָסָהּ אֲפָסָהּ כִּי אֲנִי אֲנִי
 .כִּי אֲנִי אֲפָסָהּ אֲנִי אֲנִי

S. אֲפָסָהּ כִּי כִּי אֲנִי אֲפָסָהּ אֲפָסָהּ
 אֲנִי אֲנִי אֲפָסָהּ אֲפָסָהּ כִּי אֲנִי אֲנִי
 .אֲפָסָהּ אֲנִי אֲנִי

Heb. ii: 13; Is. vii: 17, 18.

H. : יְהִי לִי הַנָּחֵם אֲנִי יְהִי לִי הַנָּחֵם

LXX. Καὶ πεποιθὼς ἔσομαι ἐπ' αὐτῷ, ἰδοὺ ἐγὼ καὶ τὰ παῖδια ἃ μοι ἔδωκεν ὁ θεός.¹

G. Ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ. . . ἰδοὺ ἐγὼ καὶ παῖδια ἃ μοι ἔδωκεν ὁ θεός.

P. כִּי אֲנִי אֲפָסָהּ אֲנִי אֲנִי : אֲנִי אֲנִי

S. אֲנִי אֲנִי אֲנִי . . . אֲנִי אֲנִי אֲנִי
 אֲנִי אֲנִי אֲנִי

Heb. x: 5—7; ψ xl: 7—9.

H. : הָאֵל הַנָּחֵם אֲנִי הָאֵל הַנָּחֵם אֲנִי הָאֵל הַנָּחֵם אֲנִי
 : הָאֵל הַנָּחֵם אֲנִי הָאֵל הַנָּחֵם אֲנִי הָאֵל הַנָּחֵם אֲנִי

LXX and G. Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας σῶμα δὲ κατηρίσω μοι· ὀλοκαύτωμα καὶ περὶ ἁμαρτίας οὐκ ἤτησας τότε εἶπον Ἴδοὺ ἤκω ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ· τοῦ ποιῆσαι τὸ θελημα σου ὁ θεός μου ἐβουλήθη.²

P. and S. אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי

¹ LXX usually renders הָאֵל by Κύριος.

² G. differs slightly, reading ὀλοκαυτώματα (pl.) and ἡδω-
 κησας for ἤτησας; also omitting ἐβουλήθη.

ܠܐ ܕܡܝܬܐ ܠܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ
ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ
ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ

Heb. x: 37—38; Hab. ii: 3—4.

H. ܝܒܐ ܝܒܐ ܠܐ ܝܐܬܝ: ܗܢܐ ܥܦܠܐ ܠܐ-ܝܫܪܐ ܢܦܫܐ ܒܐ ܐܘܪܝܬܐ
ܒܐܡܢܐ ܝܬܝܐ:

LXX. "Οτι ἐρχόμενος ἤξει καὶ οὐ μὴ χρονίσῃ· ἐὰν ὑπο-
στείλῃται οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ· ὁ δὲ δίκαιος ἐκ
πίστεώς μου ζήσεται.

G. Ἐτι γὰρ μικρὸν ὅσον ὅσον ὁ ἐρχόμενος ἤξει καὶ οὐ
χρονίσει· ὁ δὲ δίκαιός [μου] ἐκ πίστεως ζήσεται καὶ ἐὰν
ὑποστείλῃται οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ.²

P. ܕܡܝܬܐ ܠܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ
ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ

S. ܕܡܝܬܐ ܠܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ
ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ

Heb. xi: 21; Gen. xlvii: 31.

H. ܝܫܬܝܢ ܝܫܪܐ ܥܠ ܐܪܥܐ ܡܫܬܪܐ

LXX and G. Καὶ προσεκύνησεν Ἰσραὴλ ἐπὶ τὸ ἄκρον τῆς
ῥάβδου αὐτοῦ.³

P. ܕܡܝܬܐ ܠܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ

S. ܕܡܝܬܐ ܠܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ

¹ S. reads ܕܡܝܬܐ ܠܐ ܕܡܝܬܐ.

² Toy, *Quotations in the N. T.*, p. 125; Turpie, *O. T. in the New*, p. 116.

³ G. reads Ἰακωβ for Ἰσραὴλ. Similarly the Syriac New Testament reads ܕܡܝܬܐ.

Heb. xiii:6; ψ cxviii:6.

H. יהוה לי לא אירא מה־עשה לי אדם:

LXX and G. Κύριος ἐμοὶ βοηθὸς καὶ οὐ φοβηθήσομαι τί ποιήσει μοι ἄνθρωπος.

P. and S. כִּי־אֵלֹהִים לֹא־אֶרְאֶה מִה־עֲשֶׂה לִּי אָדָם לִי כֹחַ.

From these quotations, thirty-six in all, two important facts concerning the Septuagint are revealed:

I. That the New Testament writers regarded it as of equal ecclesiastical authority with the Hebrew, i. e. as the word of God.

II. That "certain adaptations and combinations" of Scripture passed into current Scriptural² phraseology".

Such being the use of the Septuagint among church writers of the early part of the first century, let us next consider the attitude displayed toward it by later Christian and Jewish writers.

§ 2. *Quotations from the LXX by later Sacred and Profane writers*

While the Septuagint thus received its ecclesiastical endorsement by Apostolic writers, it was by no means universally recognized as an authority. For not until the Hebrew language had become wholly the language of the learned,³ did the Septuagint gradually, not through merit but necessity, supplant both the use and, to a large extent, the authority of the Massoretic Text.⁴ Much of the animosity on the part

¹ This is of special significance when we remember the power familiar language has over new translations, as illustrated in the popular rejection of the last revised English Version.

² Toy, *Quotations in the N. T.* Introduction.

³ Neubauer, *Studia Biblica* i, p. 39 seq.

⁴ "Dark as the Day on which the golden calf was made; for

of the Jews against the Septuagint, at first, was owing to its prevalent use among, and consequently alleged corruption by, the Christians; an antipathy which found its final vent in the new translations by Aquila, Theodotion, Symmachus et al.¹

a. Septuagint used in temple services

Very early among the Alexandrian Jews the Greek Version was highly esteemed, and in later times was regarded as inspired. Philo holds that inspiration was not limited to any one period. The Septuagint was used in the synagogue services² wherever Greek was spoken, and became the medium through which the ancient civilized world became acquainted with the Scriptures. Schürer states³ that "Wherever Jews were found to be living, there the law and the prophets were read and expounded every Sabbath, and the religious ordinances observed. *The language employed in public worship was, as a rule, undoubtedly the Greek*".⁴ Furthermore, since the use of Hebrew was only compulsory in certain passages, as the priestly benediction for example, it must have been considered legitimate to read the Scriptures in the Synagogue service in some other language—as the Greek. Kautzsch has shown⁵ the improbability of any simul-

the law cannot be translated with impunity" (Massekhet Sopherim i, p. 11) is the characterization of the birth-day of a translation destined so largely to supersede its inspired original.

¹ For accounts of the origin etc. of the Sept. see Appendix iii.

² Buhl, *Old Testament Canon*, p. 15.

³ *The Jewish People in the Time of Christ*, II:ii, p. 283.

⁴ As opposed to this view, see Lightfoot, *Horae Hebraicae in Epis I. ad Cor.* Addenda ad Cap. xiv (Opp. ii: 933—940) with which cf. Hody, *De Bibliorum textibus originalibus*, pp. 224—228 (in answer to Lightfoot); also Waehner, *Antiquitates Ebraeorum*, § 253, Frankel, *Vorstudien zu der LXX*, p. 56.

⁵ *De Veteris Testamenti locis a Paulo Apostolo allegatis*, Lips. 1869.

taneous use of the Hebrew and Greek Text, by demonstrating that the Apostle Paul was only familiar with the Greek translation of the Old Testament. That the Greek Version only was used in public worship is further corroborated by several of the Church Fathers as Justin,¹ ἔμειναν αἱ βιβλοὶ καὶ παρ' Αἰγυπτίοις μέχρι τοῦ δεῦρου καὶ πανταχοῦ παρὰ πᾶσιν εἰσιν Ἰουδαίοις, οἱ καὶ ἀναγινώσκοντες οὐ συνιᾶσι τὰ εἰρημμένα—with which compare further the statement of Tertullian:² Hodie apud Serapeum Ptolemaei bibliothecae cum ipsis Hebraicis litteris exhibentur. Sed et Judaei palam lectitant. Vectigalis libertas; vulgo aditur sabbatis omnibus. The statement is also made³ Εἰ δέ τις φάσκει . . . μὴ ἡμῖν τὰς βίβλους ταύτας ἀλλὰ Ἰουδαίοις προσήκειν διὰ τὸ ἔτι καὶ νῦν ἐν ταῖς συναγωγαῖς⁴ αὐτῶν σώζεσθαι κ. τ. λ. In all these passages the Greek translation of the Old Testament is expressly referred to. In Palestine the Septuagint was by no means so highly esteemed; yet even here an exception must be made in favor of the LXX Psalter, which "was held in high esteem and used in the temple service."⁵ Traces of its use in the Temple are still discernible in some of the subscriptions of the Psalms selected to be read on the several days of the week.⁶ Gradually, however, the other books came into requisition; until at the time of the dispersion, all the several translations had

¹ *Apolog.* i: 31.

² cf. *Dial. c. Tryph.* c. lxxii. with Tertullian *Apolog.* c. xviii.

³ Pseudo-Justin, *Coh. ad Graec.* c. xiii. (Third Cent. A. D.).

⁴ On the preserving of the Scriptures in the Synagogues, cf. Josephus, *Antiquities*, xvi: 6, 2, and Chrysost. *Orat. adv. Jud.* i: 5.

⁵ Buhl, *Old Testament Canon*, p. 15.

⁶ ψ xxiv; ψ xlviii; ψ xciii; ψ xciv.

been combined into a whole and recognised by the Jews as their text of Scripture.¹

b¹. Josephus and the Septuagint²

A still higher tribute to the literary value of the Septuagint than its somewhat compulsory use in the Synagogues, is paid by the historian Josephus, who freely consults and quotes it in his great work, *The History of the Jews*. A native of Palestine, when still very young, Josephus had acquired a profound knowledge of Hebrew Law and Rabbinical Literature³; and in addition was so well versed in Greek, as to be counted among the classic writers in that language. St. Jerome styles him the "Graecus Livius", and Niebuhr pronounces him to be a Greek writer of singular purity.⁴ As an historian, he is not entirely accurate; but of especial significance is the fact that in compiling his *History*, notwithstanding his perfect familiarity with the Hebrew, he made extensive use of the Septuagint.⁵ This is confirmed by the fact that he uses certain portions of Ezra and Esther which do not appear in the Hebrew text. Thus, for example, Ezra ch. iii—v:6 belongs solely to the Greek revision of the book⁶; and relates how Zerubbabel obtains the favor of Darius, and receives from him permission for the exiles' return. This stands in direct opposition to the rest of the narrative; for after the times of Darius (iii—v:6) Cyrus is subsequently mentioned (v. 7—70). Thus history is inverted, since first we have Artaxerxes (ii, 15—25), then Darius and Cyrus, and finally Zerubbabel who

¹ Schürer, *The Jewish People in the Time of Christ*, II, iii, p. 163.

² *Josephus und LXX*, ZAW. 1890. 242; also Jacob, *Das Buch Esther bei den LXX*, *ibid.* p. 280.

³ Schürer, *History of the Jews in the Time of Christ*, I, i, p. 85 seq.

⁴ *Anc. Hist.* iii, p. 455.

⁵ Schürer, *Ibid.*, Div. ii, vol. iii, p. 179.

⁶ *Ibid.*, p. 179.

having obtained permission from Darius for the exiles to return, goes back with them in the time of Cyrus. From this it is quite evident that Josephus used the Septuagint Version of Ezra, interpolating ch. iii—v, 6 from another source.¹

From Esther he quotes² Ch. ii: 21—23 which reads quite differently from the Hebrew.³ Καὶ ἐλυπήθησαν οἱ δύο εὐνοῦχοι τοῦ βασιλέως οἱ ἀρχισωματοφύλακες ὅτι προήχθη Μαρδοχαῖος καὶ ἐζήτουν ἀποκτεῖναι Ἀρταξέρξην τὸν βασιλέα καὶ ἐδηλώθη Μαρδοχαίῳ ὁ λόγος καὶ ἐσήμανεν Ἐσθὴρ καὶ αὐτὴ ἐνεφάνισεν τῷ βασιλεῖ τὰ τῆς ἐπιβουλῆς· ὁ δὲ βασιλεὺς ἤρασεν τοὺς δύο εὐνοῦχους καὶ ἐκρέμασεν αὐτοὺς καὶ προσέταξεν ὁ βασιλεὺς καταχωρίσαι εἰς μνημόσυνον ἐν τῇ βασιλικῇ βιβλιοθήκῃ ὑπὲρ τῆς εὐνοίας Μαρδοχαίου ἐν ἔγκωμίῳ.

b². Other Jewish historians

Among other Jewish historians who chronologically precede Josephus, but whose works are of less importance, may be mentioned Demetrius, a Jewish Hellenist who compiled a short history of Israel. His work was intitled περὶ τῶν ἐν τῇ Ἰουδαίᾳ βασιλέων, and is chiefly of importance in the present connection because of his undisputed use of the Septuagint⁴; which fact must place the origin of that Version early

¹ cf. Keil, *Einleitung*, 3rd ed., p. 704 seq.

² Ant. xi, 1—5; cf. Schürer, *The Jewish People etc.* Div. ii vol iii, p. 179.

³ The Hebrew reads: בימים ההם ומרדכי ישב בשער-המלך קצץ בנתן ותרש שני-סריסי המלך משמרי הסף ויבקשו לשלח יד במלך אחשוורוש ויודע הדבר למרדכי ויגד לאסתר המלכה ותאמר אסתר למלך בשם מרדכי ויבקש הדבר וימצא ויתלו שניהם על-עץ ויכתב בספר דברי הימים לפני המלך:

⁴ Hody, *De biblior. textibus*, p. 107; Bloch, *Die Quellen des Flavius Josephus* (1879), p. 56, seq.

in the second century B. C. That the works of Demetrius were consulted, if not quoted, by Josephus is pretty certain; though Josephus confounded him² with Demetrius Phalerus.¹ One other historian must here be mentioned, Aristeus³, of whose works nothing is known excepting a fragment on Job of which he is the author. Aristeus affirms that Ιωβ is identical with Ἰωβαβ Gen. xxxvi: 33, and that he is therefore a grandson of Esau. There is no doubt that Aristeus made use of the LXX in his translation of Job; and it is a noteworthy fact that in the supplement to Job in the LXX, the personal affairs of Job are recounted exactly after the manner of Aristeus.³

c. Philo and the Septuagint

The works of Philo abound with quotations from the Septuagint, which so nearly correspond to our present text as to make it certain that that version was used. Thus Gen. i: 31 LXX. Καὶ εἶδεν ὁ θεὸς τὰ πάντα ὅσα ἐποίησε καὶ ἰδοὺ καλὰ λίαν. Philo⁴ εἶδεν ὁ θεὸς τὰ πάντα ὅσα ἐποίησεν καὶ ἰδοὺ ἀγαθὰ σφόδρα.⁵ Gen. ii: 1 Καὶ συνετελέσθησαν ὁ οὐρανὸς καὶ ἡ γῆ καὶ πᾶς ὁ κόσμος αὐτῶν. Philo. Καὶ ἐτετέλεσθησαν οἱ οὐρανοὶ καὶ ἡ γῆ καὶ πᾶς ὁ κόσμος αὐτῶν. But more interesting yet in the present connection are his quotations from the Psalms. ψ xxxvi: 4 in *De Plantatione Noe* 7 (i: 335)

¹ Freudenthal, *Alexander Polyhistor*, p. 170, note; Müller, *Fragm.* ii: 369^a.

² Schürer, *The Jewish People in the Time of Christ*, II. iii: 200—208.

³ Freudenthal, *Alexander Polyhistor*, pp. 136—143 and 231.

⁴ *Quis rer. divin. heres* 32 (i, 495). On the quotations of Philo et al. from the LXX, see Hatch, *Essays in Biblical Greek*, Oxford 1889. "Early quotations from the LXX", p. 131 seq.

⁵ σφόδρα is the reading of Aquila and Symmachus.

and *De Somniis*¹ ii: 37 (:690) καταστύφωσαν τοῦ Κυρίου καὶ δώσει σοὶ τὰ αἰτήματα τῆς καρδίας σου. Also ψ lxxiv: 5² εἶπα τοῖς παρανομοῦσιν μὴ παρανομεῖν καὶ τοῖς ἁμαρτάνουσιν. Μὴ ὑψοῦτε κέρας; ψ lxxix: 5³ Κύριε ὁ θεὸς τῶν δυνάμεων ἕως πότε ἐργίζη ἐπὶ τὴν προσευχὴν τοῦ δούλου σου; ψ c: 1⁴ Ἐλεος καὶ κρίσιν ἄσομαί σοι Κύριε. Sometimes there are variants; but these are unimportant⁵. For example, ψ xlv: 5 τοῦ ποταμοῦ τὰ ὄρηματα εὐφραίνουσι τὴν πόλιν τοῦ θεοῦ. Philo quotes⁶ τὸ ὄρημα τοῦ ποταμοῦ εὐφραίνει. Many other quotations might be given⁷; but these suffice to show the relation of Philo to the LXX; his entire dependence upon it being proven by the frequency and accuracy of his quotations.

d. Early Church Fathers and the Septuagint

Among the early Church Fathers whose works abound with Septuagint quotations, may be mentioned chiefly Clement of Rome, Barnabas and Justin Martyr. Thus Clement quotes ψ cxxi: 1, 2 (in C. 50) μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι, μακάριος ἀνὴρ οὐ μὴ λογίσῃται Κύριος ἁμαρτίαν οὐδέ ἐστιν ἐν τῷ στόματι αὐτοῦ δόλος⁸. Also ψ lxxii: 5 οὕτως εὐλογήσω σε ἐν τῇ ζωῇ μου ἐν τῷ ὀνοματί σου ἀρῶ σὰς χεῖρός μου. Hatch⁹ says: "The general fidelity of Clement to the text of the LXX is sometimes shown

¹ Schürer, *The Jewish People etc.* Div. ii, vol. iii, p. 337.

² *Quot Deus immut.* 17 (i, 284).

³ *De Migrat. Abraham* 28 (i, 460); Schürer, *ibid* Div ii, vol. iii, p. 335.

⁴ *Quot Deus immut.* 16 (i, 284).

⁵ Hatch, *Essays in Biblical Greek*, p. 172.

⁶ *De Somniis* ii: 38 (i, 691). ⁷ Hatch, *ibid.*, p. 174.

⁸ Clement reads οὐ οὐ μὴ λογίσῃται, as *N^{ca}R^a*.

⁹ *Ibid.*, p. 176.

by his reproduction of its mistranslation. For example in ψ 50 (51) 8 the Hebrew clearly means (as it is translated in the English Revised Version) 'Behold thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom', but the LXX, which is followed by Clement c. 18, 6, translates חִתְּבֵנִי by τὰ ἄδηλα and destroys the parallelism of the verse by joining it to the second member, viz., ἰδοὺ γὰρ ἀλήθειαν ἠγάπησας τὰ ἄδηλα καὶ τὰ κρύφια τῆς σοφίας σου ἐδήλωσάς μοι." Clement also has many quotations from Isaiah, which are for the most part faithful reproductions of the LXX text.¹

Equally numerous and faithful are the quotations of Barnabas 1, 9; ψ 1:5 (in c. ii) διὰ τοῦτο οὐκ ἀναστήσονται (οἱ) ἄσεβεις ἐν κρίσει οὐδὲ ἁμαρτωλοὶ ἐν βουλῇ δικαίων. ψ xxii:17 ὅτι ἐκύκλωσάν με κύνες πολλοὶ συναγωγὴ πονηρευομένων περιέσχον με ὥρυξαν χεῖράς μου καὶ πόδας. Barnabas' quotations from Isaiah exist with such variations as are found in known Mss. of the LXX.²

The Text of Justin Martyr rests practically upon only one Ms., the Cod. Paris 450, (A. D. 1364). From this there is a copy known as Codex Claromontanus, now in the Middlehill collection at Cheltenham³; also two Mss. containing fragments of Justin's works, one in the Vatican Library⁴, and the other in the National Library at Paris⁵. Therefore the longer quotations in the Paris Ms. of Justin are untrustworthy; since the scribe

¹ cf. Is. i: 16—20; xxix: 13; lii; lx: 17; see Hatch, *Essays in Biblical Greek*, p. 177—179.

² *Ibid.*, p. 182, where other examples are given.

³ See Harnack, *Die Ueberlieferung d. griech. Apolog. d. II. Jahrh. in der alten Kirche u. im Mittelalter* in the *Stud. und Untersuch. z. Gesch. d. altchrist. Lit.* Bd. I, Leipzig 1882; cf. Hatch, *Essays in Biblical Greek*, p. 187.

⁴ Cod. Ottobonianus.

⁵ Cod. Supplem. Gr. 190.

copied them for himself from some other Ms.¹ But the shorter quotations form an integral part of Justin's own text e. g.:—
 ψ κxi:3 τὴν ἐπιθυμίαν τῆς ψυχῆς αὐτοῦ ἔδωκας αὐτῷ καὶ
 τὴν δέησιν τῶν χειλέων αὐτοῦ οὐκ ἐστέρησας αὐτόν².
 Also ψ κxiv:7 ἄρατε πύλας οἱ ἄρχοντες ὑμῶν καὶ ἐπάρθητε
 πύλαι αἰώνιοι καὶ εἰσελεύσεται (Justin ἵνα εἰσέλθῃ) ὁ
 βασιλεὺς τῆς δόξης³; ψ lxxxi:7 ὑμεῖς δὲ ἂν ὡς ἄνθρωποι
 ἀποθνήσκετε καὶ ὡς εἰς τῶν ἀρχόντων πίπτετε.⁴ As would
 be expected from the character of Justin's writings, dealing
 chiefly in controversions concerning Messianic prophecy, the
 quotations are most numerous in the Book of Isaiah, and are
 very valuable for purposes of textual criticism.⁵

From this survey of the attitude of Jewish and Christian writers toward the Septuagint, two facts are plainly revealed.

I. That the Septuagint was used by the *Jews* in temple worship, and by *Jewish historians* and writers in preference to the Hebrew.

II. That the Septuagint was freely quoted by New Testament and later *Christian writers*; and finally adopted by the Early *Christian Church* as their standard Scripture text.

§ 3. *Characteristics of the Septuagint Psalter*

In general it must be said of the Greek Version of the Psalter that it is not a free translation. Luther's characterization of the whole translation, while in general too severe, yet applies with considerable justice to the Psalms. "The Seventy Greek translators have so translated the Hebrew Bible into the Greek language as to show themselves inexperienced in, and unacquainted with, the Hebrew. Their translation is very

¹ *Ibid.* 189—190.

² *Tryph.* 98 and 99.

³ *Tryph.* 85, Apol. 1151.

⁴ *Tryph.* 124.

⁵ Hatch, *Essays in Biblical Greek*, p. 197 seq.

trifling and absurd, for they have disdained to speak the letters, words and style". This last is an excellent summary of three noticeable characteristics of the Septuagint, viz—a tendency to mistake and interchange letters, to misinterpret words, and to alter the construction of sentences. In considering the following main characteristics of the Septuagint Psalter, those of the P^ēšittā already noted¹ must be borne in mind, in order that resemblances may be noted and differences marked.²

As was the case with the P^ēšittā, several peculiarities of the Greek can be directly traced to the extensive use of the Psalter for liturgical purposes. For this reason the name of God is frequently supplied, both in the vocative (Κύριε) to make the prayer a more direct appeal to God, and in the nominative (Κύριος or ὁ θεός) to lend additional sacredness to the passage. Examples of instances where the word Κύριε is added are:—ψ v:6, 12; ψ vii:7; ψ xxiv:21; ψ xxx:23; ψ xxxiv:18; ψ xliii:24; ψ xlvii:12; ψ l:17, 20; ψ liv:24; ψ lxxxiii:6; ψ lxxxiv:8; ψ lxxxvii:2; ψ xciii:19; ψ ciii:1; ψ cxviii:85, 93, 94, 97, 169; ψ cxxxviii:13; ψ cxli:8; ψ cxlii:8. Instances where Κύριος and θεός are supplied are:—ψ ii:6, 12; ψ iii:8; ψ xli:6; ψ lv:8; ψ lxvii:12, 34; ψ xcvi:1; ψ cii:11; ψ cxiv:5. Very seldom, however, is the name omitted; a few examples are: ψ xxv:6; ψ xli:3; ψ lxvii:21; ψ lxviii:7, 30; ψ lxxii:28; ψ lxxxix:2; ψ xci:10; ψ cxii:1.

Similarly to the Syriac ܐܠܗܝܬܐ, the word πάντες is frequently supplied: ψ ii:10 ܐܠܗܝܬܐ] πάντες οἱ κρίνοντες; ψ xxiv:1 ܐܠܗܝܬܐ] πάντες οἱ κατοικοῦντες; ψ xxxv:5 ܐܠܗܝܬܐ] πάση ὁδῷ; v 13 ܐܠܗܝܬܐ] πάντες οἱ ἐργαζόμενοι (cf. ψ lii:5); ψ lxi:9 ܐܠܗܝܬܐ] πᾶσα συναγωγὴ λαοῦ; ψ xcvi:3 ܐܠܗܝܬܐ] ἐξομολογησάσθωσαν

¹ Ch II, § 3, p. 28.

² In referring to the Greek Psalms, I have used the LXX enumeration.

πάντες; ψ ciii: 20 מלאכיו] πάντες οἱ ἄγγελοι αὐτοῦ. The Hebrew דְּמִיד is also sometimes rendered by διὰ παντός, e. g. ψ xviii: 15; where the word is supplied; also ψ xxxix: 17 אלהי תשועתך] οἱ ἀγαπῶντες τὸ σωτήριόν σου διὰ παντός; ψ cxviii: 19 אלהי עזתך] ἡγάπησα τὰ μαρτύριά σου διὰ παντός. In other forms of πας, ψ cxviii: 64 ארץ] πᾶσα ἡ γῆ; ψ cxxxviii: 2 בנתה לרעי] συ συνήκας πάντας τοὺς διαλογισμούς μου; ψ cxxxvii: 4 כי שמעו אמי] ὅτι ἤκουσαν πάντα τὰ ῥήματα.

Again like the P^esittā, personal pronouns are frequently supplied both in the singular and plural; which, while not materially changing the sense of the passage, change a general prayer into a particular petition, enabling the individual to personally appropriate the words of the Psalmist, and clothing them with additional meaning and sacredness e. g.; ψ iii: 3 באלהים] ἐν θεῷ αὐτοῦ; ψ xi: 2 הושיעה] σώσον με; ψ xvi: 1 צד] τῆς δικαιοσύνης μου; V. 13 קדמה] πρόφθασον αὐτούς; V. 14 בחיים] ἐν τῇ ζωῇ αὐτῶν; ψ xvii: 31 האל] ὁ θεός μου; ψ xxi: 25 שמע] εἰσήκουσέν μου; ψ xxvi: 5 רעה] κακῶν μου; ψ cxxvii: 20 עצמו] κεκρατίωνται ὑπὲρ ἐμέ; ψ cxxviii: 10 עשתה] ποιήσας με; ψ xlii: 5 אלהים] ὁ θεός μου; ψ xlix: 7 ואדברה] καὶ λαλήσω σοι; ψ lviii: 11 אלהים] ὁ θεός μου; ψ lxii: 7 באשמרות] ἐν τῷ ὄρῳ μου; ψ lxxvi: 14, 15 אלהים] ὁ θεός ἡμῶν; ψ lxxvii: 38 אן] ταῖς ἁμαρτίαις αὐτῶν; ψ xxi: 6; ψ xli: 7; ψ lxx: 8; ψ lxxiv: 9; ψ xc: 9; ψ cvi: 20; ψ cxii: 1; ψ cxiii: 20; ψ cxvii: 16; ψ cxviii: 58; ψ cxxv: 6; ψ cxxxi: 1; ψ cxxxi: 7; ψ cxl: 9. Occasionally the pronoun refers to God; ψ xxi: 3 אקרא] κεκράζομαι . . . πρὸς σέ; ψ cxxviii: 2 בהדרת-קדש] ἐν αὐλῇ ἀγία αὐτοῦ; ψ lxiii: 2 קולי] ἐν τῷ δέεσθαί με πρὸς σέ; ψ lxxiii: 23 תמיד] διὰ παντός πρὸς σέ; ψ cxvii: 28 אלהי] θεός μου εἰ σύ. Less frequent is the omission of a pronoun; but examples are not so rare as in the P^esittā: ψ v: 12 ויעלצו בך] ἀγαλλιάσονται; ψ xii: 4 עיני] τοὺς ὀφθαλμούς; ψ xxxi: 5 ואודיעך] ἐγνώρισα; ψ xxxiv: 22 אדני]

Κύριε; ψ xl:13 [עונתי] ἀκακίαν; ψ xlii:2 [אלהי] ὁ θεός; ψ lxxvii:29 [אלהיך] θεός; ψ lxxviii:14 [ענני] ἐπάκουσον; ψ lxx:16 [אדני] Κυρίου; ψ lxxii:2 [רנלי] οἱ πόδες; ψ lxxxviii:19 [מננני] ἀντίλημψις; ψ xc:3 [יצילך] ῥύσεται; ψ xciv:9 [בחנוני] ... נמוני ἐπέirasαν ... ἐδοκίμασαν (N^{ca}T+με); ψ cv:34 [אמר יהוה להם] εἶπεν Κύριος; V. 44 [ויזכר להם] καὶ ἐμνήσθη; ψ cix:2 [עוך] δυνάμεως; ψ cxviii:79 [ישוברלי] ἐπιστρεψάτωσαν; V. 88 [והני] ζήσομαι; V. 173 [לעורני] τοῦ σῶσαι; ψ cxxxviii:20 [ימך] ἔρεις.

Just as in the P^Šittā, words and sometimes sentences are added in the Septuagint with a view to amplifying or explaining the original meaning. In this case, likewise, it may easily be conceived that the concise, often abrupt and elliptical expressions of the Hebrew, would grate harshly on the critical ear of the Greek, a perfect metre or rhythm requiring additional syllables. Some such explanation seems to be required, since the additions are not contained in the Targum. Thus ψ i:4 [אשר-תרפנו] LXX+ ἀπὸ προσώπου τῆς γῆς; ψ vii:12 [אלהים שופט צדיק] + καὶ ἰσχυρὸς καὶ μακρόθυμος; ψ xiii:5 [פחדו פחד] + οὐ οὐκ ἦν φόβος; ψ cxliii:4 [נשבוע למרמה] + τῷ πλησίον αὐτοῦ; ψ cxx:2 [פלמנ] + καὶ ἐξελοῦ με; ψ cxxii:10 [מחשבות עמים] + καὶ ἀδετεῖ βουλάς ἀρχόντων; ψ cxxvi:20 [ואיבי יהוה] + ἅμα τῷ δοξασθῆναι αὐτοῦ καὶ ὑψωθῆναι; V. 36 [נמצא] + ὁ τόπος αὐτοῦ; ψ xl:2 [לדלד] + καὶ πένητα; ψ lv:3 [כל-היום] + ἀπὸ ὕψους ἡμέρας; ψ lxxvii:34 [לרכב] ψάλατε τῷ θεῷ τῷ ἐπιβεβηκότι; ψ lxx:21 [קדוש ישראל] + καὶ ἐκ τῶν ἀβύσσων πάλιν ἀνήγαγές με; ψ xciv:4 [אשר בידו] ὅτι οὐκ ἀπώσεται Κύριος τὸν λαὸν αὐτοῦ; ψ cvii:2 [אלהים] + ἐτοίμη ἡ καρδία μου; ψ cxviii:103 [מדבש] + καὶ κηρίον; ψ cxxxvii:1 [אודך בכל-לבי] + ὅτι ἤκουσας τὰ ῥήματα τοῦ στόματός μου.

Very frequently a Hebrew singular is translated by a plural. This is especially true of words which have a collective signification, as רבר, אמה and יד. But instances are not as fre-

quent as in the P^sittā; ψ xvi:6 מרת] τῶν ῥημάτων μου; ψ xxi:17 ידי וגלי] χειράς μου καὶ πόδας; ψ xxx:9 ביד] εἰς χειράς; ψ xxxi:1 ששע] αἱ ἀνομίαι; ψ lxxi:14 ממשם] ἐξ ἀδικίας; V. 15 ויתפלל] προσεύχονται; ψ lxxvi:3 ידי] ταῖς χερσίν μου; ψ cxviii:172 מרת] τὰ λόγια (N^{ca} R T); ψ cxix:2 משפת שרר] χειλέων ἀδίκων. Very seldom do we find a Hebrew plural rendered by a Greek singular; ψ lxxv:9 נפשנו] τὴν ψυχὴν μου; ψ lxxvii:15 מלכים] βασιλεὺς τῶν δυναμῶν.

Unlike the P^sittā, the Septuagint is guilty of no errors which may be ascribed to ignorance. Real lexicographical errors are never found; although some words are curiously interpreted. Thus מלה, when the context would demand its translation as a plural οἱ θεοί, the LXX, unwilling to commit itself to an even apparent concession to polytheism, avoided the difficulty by translating ἄγγελοι; cf. ψ viii:6; ψ xcvi:7; ψ cxxxviii:1. So also the word צלמות is fancifully derived from מות וצל, and rendered σκία θανάτου, an example which all other translations have followed¹; cf. ψ xxii:4; ψ xliii:19; ψ cvi:10; ψ cvi:14. עלפני is usually rendered simply by ἐνώπιον; and the particle מ is more often translated as a preposition by σύν, than as a sign of the accusative. It is difficult to affirm with any certainty that the LXX ever errs in its rendering of the Hebrew tenses, for to lay down any invariable rule for translation is impossible.² Generally speaking, the Hebrew perfect is translated by the Greek Aorist, as in ψ i:1 ישב . . . עמד . . . הלך] ἐπορεύθη . . . ἔστη . . . ἐκάθισεν; the Imperfect by the future, ψ i:2 יהיה] μελετήσει; and the Imperative mood frequently by the

¹ More probably the word should be read צלמות; cf. Arab. ظلمة or ظلمات as *Qu'ran* Sur. ii: v 19, signifying "intense darkness".

² Driver, "*A Treatise on the Use of the Tenses in Hebrew*", p. vi—vii.

Aorist, ψ xv:11 תודעני] ἐγνώρισάς μοι, but there are many exceptions.¹

Grammatical errors, however, are not infrequent, e. g. ψ xxi:22 עניתני] τὴν ταπείνωσίν μου; ψ cxviii:133 ואל תשלם] καὶ μὴ κατακυριεύσάτω (Syr. **ܐܠܬܫܠܡ**); ψ cix:6 רבה] πολλῶν; ψ xcvi:6 יהוה] ἐξομολόγησις. Only once is a negative sentence changed into an affirmative, ψ civ:28 ולא ימרו את דבריו] καὶ παρεπίκραναν τοὺς λόγους αὐτοῦ. The reason for this change was probably the wish to secure historic accuracy; since the statement of the Hebrew does not agree with tradition. (Cf. Ex. x:21.) Possibly for אל the reading should be לו; but the construction would hardly bear such a change. In many Psalms the concluding הללויה is removed to the beginnig of the following Psalm, as ψ cxiii; ψ cxlv—cxlix.

Frequently also the LXX is guilty of carelessness. ψ iv:3 כבדי לכלמה] βαρυκαρδιοὶ ἵνα τί = כבדי לב למה; ψ xliii:5 אלהים] ὁ θεὸς μου ὁ ἐντελλόμενος = אלהי מצוה; ψ lvii:12 שפטים] ὁ θεὸς κρίνων αὐτοὺς = שפטים; ψ ciii:17 ברושים] ὁ θεὸς κρίνων αὐτοὺς = שפטים; ψ cv:7 עלים] ἀναβαίνοντες = עלים. But more frequent instances of evident carelessness are where a ' has been mistaken for י, and vice-versa. Still, even here it must be remembered that the introduction of the vowel letters in the middle of the word belongs to comparatively recent times, often depending upon the mere volition of the scribes. Also at the end of a word, the vowel letters י, ו, ה, א were frequently not written². Furthermore, according to Lagarde³, the same is likewise true of the two letters ם, ת; their omission being simply marked by the

¹ Baethgen, *Jahrbücher für Protestantische Theologie* No. 4, 1882, p. 593, seq.

² Chwolson, *The quiescent letters* 77; *Hebraica*, vi, p. 89—108.

³ *Anmerkungen zur griechischen Uebersetzung der Proverbien*, p. 4.

diacritical¹ sign ('). In the same manner, that which seems to be carelessness on the part of the Septuagint in exchanging the י and ׳, may in fact have been a simple matter of exegesis. Thus ψ ii: 6 נסכתי מלכי = κατεστάθην βασιλεὺς ὑπ' αὐτοῦ = נסכתי מלכו; ψ xv: 3 כל חפצי = πάντα τὰ θελήματα αὐτοῦ = כל־חפצי; ψ xvi: 11 דמוני = ἐκβαλόντες με = אשורני; V. 12 דמינו = ὑπέλαβόν με = דמוני; ψ xxi: 30 ונפשי לו חיה = καὶ ἡ ψυχὴ μου αὐτῷ ζῆ = ונפשי לו חיה; ψ xxxiv: 19 יקרצי עין = διανεύοντες ὀφθαλμοῖς = יקרצי עין; ψ xxxv: 2 בקרב לבי = ἐν αὐτῷ = בקרב לבו; ψ xxxvii: 12 נגעי = ἡγγισαν = נגעו; ψ xlv: 5 קדש משכני = ἡγίασε τὸ σκῆνωμα αὐτοῦ = קדש משכנו; ψ lxiii: 7 וקרב = προσελεύσεται = יקרב (following the general rule of an imperfect by a future); ψ lxxii: 10 עמי = ὁ λαός μου = עמי; ibid. ומי מלא = καὶ ἡμέραι πλήρεις = ימי מלא (possibly here a י was simply omitted); ψ lxxxix: 16 וראה = καὶ ἴδε = וראה; ψ cviii: 28 קמו = οἱ ἐπανισταμένοι μοι = קמי; ψ cxviii: 3 פעלו עולה = οἱ ἐργαζόμενοι τὴν ἀνομίαν = פעלי עולה; ψ cxliii: 15 אשרי = ἐμακάρισαν = אשרי; ψ cxliv: 5 דבר = λαλήσουσι = ידברו.

In the Septuagint, as in the P^sittâ, there are instances where several words connected by the simple copula are inverted. ψ lxxii: 26 שארי ולבבי = ἐξέλιπεν ἡ καρδία μου καὶ ἡ σάρξ μου; ψ lxxxi: 3 פלמדל ואביון = κρίνατε ὀρφανὸν καὶ πτωχόν; ψ xciii: 6 ויתומים ירצחו = χήραν καὶ ὀρφανὸν ἀπέκτειναν καὶ προσήλυτον ἐφόνευσαν; ψ xciv: 6 והיה דברו במקדשו = ἐξομολόγησις καὶ ὡραιότης ἐνώπιον αὐτοῦ ἀγιωσύνη καὶ μεγαλοπρέπεια ἐν τῷ ἁγιάσματι αὐτοῦ; ψ lxxxix: 10 עמל ואון = κόπος καὶ πόνος; ψ lxxviii: 23 ולשלומים = καὶ εἰς ἀνταπόδοσιν καὶ σκάνδαλον; ψ xxxiv: 2 מן = ὅπλου καὶ θυρεοῦ; V. 3 חנית וסגר = ῥομφαίαν καὶ σύνκλεισον.

The Septuagint's renderings of the tropes applied to God

¹ Driver, *Notes on the Hebrew Text of Samuel*, p. lxix.

are rather paraphrases than translations, with the single exception of צור which is regularly translated by ὁ θεός.¹ ψ xvii: 31, 46; ψ xxvi: 5; ψ xxviii: 1; ψ xxx: 2; ψ lx: 2; ψ lxi: 2, 7; ψ lxxvii: 15; ψ lxxvii: 20, 35; ψ lxxx: 16; ψ lxxxviii: 26; ψ xci: 15, 22; ψ xciv: 1; ψ civ: 41; ψ cxiii: 8.

סלע ומצודתו is rendered by στερέωμά μου καὶ καταφυγή μου ψ xvii: 2; ψ xxx: 3; ψ lxx: 3; ψ xc: 2; ψ xliii: 2. When occurring alone, סלע is translated πέτραν, ψ xxxix: 3; ψ lxxvii: 16; ψ ciii: 18; ἀντιλήπτωρ ψ xli: 10; מנני by ὑπερασπιστής μου, ψ xxvii: 7; ψ xxxii: 20; ψ lviii: 11; ψ lxxxiii: 9; ψ cxiv: 9, 10, 11; ψ cxviii: 114; ψ cxliii: 2.

Such are the principle characteristics of the Septuagint Psalter. While there are places which are far from agreeing with our present Massoretic text, the version as a whole must be pronounced to be a fairly literal one; too idiomatic to be slavishly so, too faithful to its archetype to in any way resemble a paraphrase. Furthermore, the Pēšittā and Septuagint have been found to have many characteristics in common.

¹ Wiegand (*Zeit. Alttest. Wissensch.* x: 1, cf. *Academy*, Aug. 23, 1890) points out that the name of the God Zur is met with in the O. T. The existence of this God is verified by a proper name which occurs in one of the Babylonian Contract Tablets, published by Dr. Strassmaier. There, one of the witnesses to a deed dated in the fourteenth year of Nabonidus, is called Zur-natanu, the son of Addu-Lagummu. The word Zur is preceded by the determinative for divinity (𐎶), showing that it is the name of a God. As the form "natanu" is Syrian or Hebrew, the Assyrian being nadanu, it is clear that Zur must be a deity of Syrian or Palestinian origin. (A. H. Sayce) cf. also *ZAW*, 1890, p. 85—92 where from the LXX φυλαξ (22: 3, 47; 23: 3 and Theod. in Dt. 32: 31, 37), צור is referred to √צ.

§ 4. *Summary of Part I—The external evidence of a LXX influence upon the P^{esh}ittâ Psalter*

Before proceeding to any investigation concerning the internal evidence of a Septuagint influence upon the P^{esh}ittâ Psalter, let us first briefly summarize the external evidence already obtained.

I.

The origin of the P^{esh}ittâ, as attested by the ablest scholars, was not later than the early part of the Second Century A. D. and may have been as early as the beginning of the first; a few facts point to an even earlier date.

II.

The authors of this version were probably Jewish-Christians, who finding Hebrew and Aramaic unintelligible to the masses, desired a translation in the Syriac vernacular: their motive being rather to secure a readable translation of the Scriptures than a critical version.

III.

While the general character of the P^{esh}ittâ Psalter is in the main that of a slavishly literal translation, it yet bears many characteristics in common with the Septuagint. These characteristics further suggest that the translators were not perfectly familiar with the Hebrew. For this reason, it is possible that other translations, such as the Greek and the Aramaic, were at times called into requisition.

IV.

The principle version of the Scriptures at that period was the Septuagint, whose high literary and ecclesiastical standing is well attested by its universal use among sacred and profane Jewish and Christian writers, as well as in the synagogues and churches.

V.

Because of the authority it thus enjoyed, certain expressions and phrases of the Septuagint passed into current use.

VI.

The whole weight, therefore, of external evidence is on the side of a strong antecedent probability that the Septuagint was consulted by the Syriac translators.

Whether indisputable traces of this influence, as well as the method and extent of its exercise, can be discerned or not, can only be ascertained by a careful comparison of the Greek and Syriac variants from the Massoretic text. These must be compared not only with each other, but with the Aramaic Targum. This latter comparison will help us to decide whether or not both versions are simply following a common tradition.

PART II

THE INTERNAL EVIDENCE OF A SEPTUAGINT
INFLUENCE UPON THE P^EŠITTÂ PSALTER

Chapter IV

TEXTS AND TEXT-CRITICISM

§ 1. *The superscription of the Psalms*

Before proceeding further, a word or two must be said by way of explanation of the fact that the Psalm Superscriptions have been wholly disregarded in the present investigation. As has before been intimated,¹ while there is no doubt concerning the antiquity of the titles of the Psalms, there is considerable dispute concerning their authenticity. A comparison with other literature offers no explanation as to the real significance of these superscriptions. True, Oriental poets usually prefix a title to their songs,² but even imagination can trace no resemblance between the instances found in Arabic poetry, for example, and the Hebrew inscriptions of the Psalms. There may be some slight analogy between these titles and the subscriptions of the Apostolic Epistles; but if so, the latter being undoubtedly spurious, so must be also the former.³ Both

¹ Ch. ii, § 3, p. 28.² Tholuck, *Psalmen*, p. xxiv.³ Eichhorn, *Einleitung*, iii : 490—95.

Nestle¹ and Baethgen,² have convincingly shown that the Syriac superscriptions, which are partly historical and partly exegetical, were added by Theodore of Mopsuestia; who, accepting some from Eusebius and Origen, made many additions of his own. Prager,³ judging simply by the similarity of certain Agadic passages with three superscriptions, has endeavored to prove them to be of Jewish origin. But Dr. Neubauer claims⁴ that this is a mistake, observing, "As Dr. Nestle rightly says, the Agadic passages have no kind of superscription; to which it may be added that the Pirke de R. Eliezer, the Midrasch Tilim, the Yalqoot and even the Thanûma, on which Dr. Prager bases his arguments, are of a later date than Theodore of Mopsuestia, and if there had been any borrowing on either side it will be the Midrash that has borrowed and not Theodore."

But long before the earliest times which can be assigned to the P^Šİttâ, the meaning of the Hebrew titles was lost. Even the Septuagint offers no explanation of them;⁵ and probably as early as the time when the temple with its music was re-organized and the Psalter reëdited by Simon, the Jewish scribes themselves had forgotten their meaning.⁶ Even the best Jewish commentators as Ibn Ezra and David Qamhi are in the dark; the former treats them as the opening words of popular melodies, the latter as names of instruments; both confessing that the real meanings are unknown.⁵ Staerk⁷ has summarized the whole

¹ *Theologische Literaturzeitung*, 1876, col. 283.

² *Zeitschrift für Alttestament. Wissensch.* 1885, p. 66 seq.

³ *De Veteris Test. Syr. Quaest. Crit.*, p. 52—56.

⁴ *Studia Biblica* vol. ii, p. 9, *The Authorship and Titles of the Psalms according to Early Jewish Authorities.*

⁵ Neubauer, *Studia Biblica*, vol. ii, p. 57.

⁶ Cheyne, *Bampton Lectures*, p. 458.

⁷ *Zur Kritik der Psalmen-Ueberschriften. Zeitschrift für Alttest. Wissenschaft* 1892, p. 91.

question thus: „Im Allgemeinen lässt sich für die Psalmen-überschriften der angegebenen Textzeugen ein dreifaches Characteristicum ausstellen. Erstens liefern sie bei allen fast durchgehends den Beweis, dass schon die Uebersetzer den ursprünglichen Sinn der hebräischen Originale soweit sie musikalische Bemerkungen enthalten wenig oder gar nicht mehr verstanden haben; ferner, die Ueberschriften sind von den einzelnen Uebersetzern in gewissen stereotypen für jeden charakteristischen Formeln wiedergegeben worden; Endlich im grossen und ganzen haben die Uebersetzer unsern massorethischen Text (nach seinem Consonantenbestande) vor sich gehabt.“

While the Septuagint evidently understood the meaning of the titles no better than did the P'sittâ, yet it studiously avoided an untitled Psalm. David being the typical Psalmist, was probably credited by the Septuagint with more Psalms than belonged to him, e. g. ψ xliii;¹ and that titles are either omitted by the Hebrew or supplied by the Septuagint can be shown by numerous examples.²

It is evident in view of these facts that even if a resemblance could be shown to exist between the Greek and Syriac Psalm superscriptions, it would prove nothing as to the original relation of the Septuagint and P'sittâ; and for this reason they have here received no consideration.

¹ Cheyne, *Bampton Lectures*, p. 458.

² Neubauer, *Studia Biblica*, vol. ii, p. 57, gives a list of such examples—among them: ψ xxiii (24), xxiv (25), xxvi (27), xxviii (29), xxx (31), xxxii (33), xxxvii (38), xlii (43), xlvii (48), lxxv (66), lxix (70), lxx (71) et al.

§ 2. *Texts used in collecting the Greek and Syriac variants*

In compiling the Greek and Syriac variants from the Massoretic Text and comparing them with the Aramaic, the following texts have been consulted.

For the Hebrew, Liber Psalmorum (סֵפֶר תְּהִלֹּת), *Textum Massoreticum, accuratissime expressit e fontibus Masorae varie illustravit, notis criticis confirmavit S. Baer.* Praefatus est edendi operis adjutor Franciscus Delitzsch, Lipsiae 1880. The edition likewise contains "Appendices criticae et masoreticae".

For the Aramaic, Hagiographa Chaldaice. Edited by Paul de Lagarde, Lipsiae 1873. This text is based upon several codices, as stated by Lagarde in his preface as follows:—"Quae in hoc volumine inde a 2, 1 usque ad 270, 5 habentur, ex editione Bombergii prima a Felice Pratensi curata desumpta sunt: quae post 270, 6 leguntur, e libro erfurtano fluxerunt ad cantabrigiensis et tertii codicis fidem hic illic reficto, de Paralipomenis quum mox uberius acturus sim, hoc loco non exponam, Bombergii scripturae a me mutatae hae sunt." Hereupon follows a list of the various readings.

*For the LXX, I have used two editions; one, The Psalms in Greek according to the Septuagint, edited by Henry Barclay Swete D. D. Regius Professor of Divinity, Cambridge. Univ. Press. 1891. The text is that of the Vatican Ms. (B) where that Ms. is available; where it is defective, the lacuna is supplied from the Sinaitic Ms. (N); which, in those parts of the Psalter that are extant in B, seems to be more akin to B than the other uncial Mss. Four other Mss. supply the textual notes; the Psalter of the Codex Alexandrinus (A), the Verona and Zurich Psalters (R. T.), and the papyrus fragments at the British Museum (U). An Appendix records the unsubstantial variants; chiefly rejected spelling of no special interest. The other Septuagint text used is *Psalterii Graeci quinquagena prima a**

Paulo de Lagarde, Göttingen 1892. The work as far as ψ xlvi: 18 is that of Lagarde, from xlvi: 19 ad fin. of Alfred Rahlfs, who has followed strictly the method pursued by Lagarde. The work is chiefly valuable for its critical notes, based not only upon the original Greek codices, but upon many subsequent Greek and other translations.

For the Syriac, the main text is that of Dr. Samuel Lee¹ (1823). This edition is based mainly upon the text of the Paris Polyglot (g), from which it varies in only a few unimportant points—chiefly typographical errors, e. g. ψ xliii: 5 it reads ܠܡ ܠܝܢ for ܠܡܠܝܚܐ (LXX $\sigma\upsilon\nu\tau\alpha\rho\acute{\alpha}\sigma\sigma\epsilon\iota\varsigma \mu\epsilon$), which reading is supported by the text of Ceriani and Urmia, which read ܠܝܢ ܠܡ ; ψ 1: 23 it stands alone in omitting ܠܡܝܢܐܝܢ , reading simply ܠܡܠܝܚܐ ; ψ li: 1 it reads ܠܡ for ܠܡܠܝܚܐ ; ψ lxiii: 7 ܠܡܠܝܚܐ ܝܠܝܚܐ neither of which readings agree either with the Hebrew or LXX. The other variants are of too little importance to deserve special mention. More numerous, but

¹ The following mistakes have been noted by Baethgen (*J. P. T.* 1882, No. 3, p. 423) as occurring not only in the Text of Lee but in all the older Mss.:— ψ ii: 3 ܠܡܝܢ ܠܡܝܢ ; x: 6 ܠܝܢ ܠܝܢ ; v: 14 ܝܢܐ ܕܡܠܝܚܐ $\text{ܕܡܠܝܚܐ ܝܢܐ ܠܡܠܝܚܐ ܠܡܠܝܚܐ ܕܡܠܝܚܐ}$; xxi: 4 ܠܡܠܝܚܐܝܢ ; xxxv: 15 ܠܡܠܝܚܐ ܠܡܠܝܚܐ or ܠܡܠܝܚܐ ; xxxviii: 14 ܠܡܠܝܚܐ ܠܡܠܝܚܐ — ܠܡܠܝܚܐ ܠܡܠܝܚܐ (Bar 'Ebr.); xliiv: 3 ܕܝܢܐܝܢ ܕܝܢܐܝܢ ; xliiv: 20 ܠܡܠܝܚܐ ܠܡܠܝܚܐ (as *Z. D. M. G.* 1849, p. 392); xlix: 16 ܠܡܠܝܚܐ ܠܡܠܝܚܐ (Bar 'Ebr.); li: 3, 11 ܠܡ ܠܡ ($\alpha\beta$ CUP¹P²); li: 16 ܠܡܠܝܚܐܝܢ ܠܡܠܝܚܐܝܢ ; li: 16 ܠܡܠܝܚܐ ܠܡܠܝܚܐ ; lxiii: 9 ܕܡܠܝܚܐ ܕܡܠܝܚܐ ; lxv: 10 ܕܡܠܝܚܐ ܕܡܠܝܚܐ ; lxvi: 13 ܠܡܠܝܚܐ ܠܡܠܝܚܐ ; lxviii: 11 ܕܡܠܝܚܐ ܕܡܠܝܚܐ ; lxxv: 4 ܠܡܠܝܚܐܝܢ ܠܡܠܝܚܐܝܢ ; lxxv: 10 ܠܡܠܝܚܐ ܠܡܠܝܚܐ ; lxxvi: 5 ܠܡܠܝܚܐܝܢ ܠܡܠܝܚܐܝܢ (Nestorian reading: cited by Bar 'Ebr.); xciv: 19 ܠܡܠܝܚܐ ܠܡܠܝܚܐ ; cii: 4 ܠܡܠܝܚܐ (Bar 'Ebr.); cx: 6 ܠܡܠܝܚܐܝܢ ܠܡܠܝܚܐܝܢ ; cxix: 13 ܠܡܠܝܚܐܝܢ ܠܡܠܝܚܐܝܢ .

scarcely more important, are the variants in Walton's Polyglot from the Mss. of Usher (U) and Pocock (P). They consist chiefly of the omission and addition of a **o**, the interchange of prepositions and conjunctions, and the omission of words and suffixes. A few variants may be mentioned:—ψ ix:16 **כעסו**] **כח.כעסו** CUPβ. LXX τοῖς ἔργοις τῶν χειρῶν; ψ x:9 **כח.כעסו**] **כח.כעסו** **כח.כעסו** **כח.כעסו** U, supported by none of the other Mss.; ψ xix:4 **כח.כעסו** **כח.כעסו** **כח.כעסו** **כח.כעסו** P. Other Mss. as Lee. ψ xxxi:4 **כח.כעסו**] **כח.כעסו** CUP, but LXX ἐκ παγίδος; ψ xxxviii:19 **כח.כעסו**] **כח.כעסו** UP, LXX ζῶσιν; ψ li:17 **כח.כעסו**] **כח.כעסו** UP, LXX καρδίαν συντετριμμένην καὶ τεταπεινωμένην; ψ lxxiv:11 **כח.כעסו** **כח.כעסו** **כח.כעסו** **כח.כעסו** CU, LXX εἰργάσατο σωτηρίαν ἐν μέσῳ τῆς γῆς; ψ civ:35 **כח.כעסו**] **כח.כעסו**, LXX ἁμαρτωλοί; ψ cxviii:18 **כח.כעסו**] **כח.כעסו** CβUP, LXX ἀποκάλυψον.

While the Ceriani (C) text presents many different readings from the text of Lee, they are of a kind similar to those in Walton's Polyglot, and very few are of any special significance; e. g. ψ ii:11 **כח.כעסו**] **כח.כעסו** **כח.כעסו**, but LXX δρᾶξασθε παιδείας (8 παιδιαν); vii:15 **כח.כעסו**] **כח.כעסו**, LXX ἀνομίαν; ψ xxix:6 **כח.כעסו**] **כח.כעסו**, LXX λεπυνεῖ; ψ xxxiii:3 **כח.כעסו**] **כח.כעסו** **כח.כעסו**, but LXX again ἄσατε; ψ xxxv:8 **כח.כעסו** **כח.כעסו**] . . . **כח.כעסו**, in which reading C stands alone; ψ civ:4 **כח.כעסו**] **כח.כעסו**, LXX πνεύματα (A, πυρος φλεγα); ψ cvi:26 **כח.כעסו**] **כח.כעסו**, but LXX as Lee ἐν τῇ ἐρήμῳ; ψ cxi:9 **כח.כעסו** **כח.כעסו**] **כח.כעסו** as LXX; ψ cxviii:162 **כח.כעסו**] **כח.כעסו**, LXX ὥς; ψ cxxxix:3 **כח.כעסו**] **כח.כעסו**, but LXX τὰ χεῖλη αὐτῶν as Lee.

In the Urmia (a) text, the following readings may be specially mentioned; together with a few from the Scholia of Bar 'Ebrayâ (β)¹:—ψ vii: 10 ~~ⲕⲉⲩⲓ~~] αβ (also g U. P. C.) in loc.

¹ The text used is *Praetermissorum libri duo* e recog. Pauli de Lagarde, Göttingen 1879. The following are the variants from the text of Lee, collected by Baethgen (see *Untersuchungen über d. Ps. nach d. Pesch.*, p. 20—23) from Ms. orient. Diez. A. octav. 160, (A. D. 1507), Ms. Diez quart. 118. (A. D. 1515), and Ms. orient. quart. 374 (beginning at ψ xxv: 9, of the xvii, or xviii centuries). ψ ii, 2 ~~ⲙⲉⲧⲧⲉⲗ~~ 118. 160; ψ iii: 2 ~~ⲙⲉⲧⲧⲉⲗ~~ 118. 160; ψ iv: 5 ~~ⲙⲉⲧⲧⲉⲗ~~ 118. 160; ψ v: 3 ~~ⲙⲉⲧⲧⲉⲗ~~ 118. 160; V. 12 ~~ⲙⲉⲧⲧⲉⲗ~~ 118. 160; ψ vii: 10 ~~ⲕⲉⲩⲓ~~] ~~ⲕⲉⲩⲓ~~ 118. 160. Erp.; V. 15 ~~ⲕⲉⲩⲓ~~] ~~ⲕⲉⲩⲓ~~ 118. 160; ψ ix: 16 ~~ⲕⲉⲩⲓ~~] ~~ⲕⲉⲩⲓ~~ 118. 160; x: 5 ~~ⲕⲉⲩⲓ~~ 118. 160; V. 18 ~~ⲕⲉⲩⲓ~~] ~~ⲕⲉⲩⲓ~~ 118. 160; xii: 9 ~~ⲕⲉⲩⲓ~~ 118. 160; xiv: 5 ~~ⲕⲉⲩⲓ~~ 118. 160; (160. ~~ⲕⲉⲩⲓ~~); xvii: 5 ~~ⲕⲉⲩⲓ~~ *ibid.* ~~ⲕⲉⲩⲓ~~ 118. 160. Erp.; V. 6 ~~ⲕⲉⲩⲓ~~ 118. 160; V. 7 ~~ⲕⲉⲩⲓ~~ 118. 160; V. 10 ~~ⲕⲉⲩⲓ~~ 118. 160; V. 11 ~~ⲕⲉⲩⲓ~~ 118. 160; V. 12 ~~ⲕⲉⲩⲓ~~ 118. 160; xviii: 5 ~~ⲕⲉⲩⲓ~~] ~~ⲕⲉⲩⲓ~~ A, V. 16 ~~ⲕⲉⲩⲓ~~ 118. 160; V. 24 ~~ⲕⲉⲩⲓ~~ 118. 160; V. 46 ~~ⲕⲉⲩⲓ~~] ~~ⲕⲉⲩⲓ~~ 118. 160. Erp.; xix: 5 ~~ⲕⲉⲩⲓ~~, V. 12 ~~ⲕⲉⲩⲓ~~ 118. 160; V. 15 ~~ⲕⲉⲩⲓ~~ 118. 160; xxi: 4 ~~ⲕⲉⲩⲓ~~ A, 118. 160. wrongly ~~ⲕⲉⲩⲓ~~; xxii: 5 ~~ⲕⲉⲩⲓ~~ 160; V. 10 ~~ⲕⲉⲩⲓ~~ ~~ⲕⲉⲩⲓ~~ (Lee ~~ⲕⲉⲩⲓ~~ from LXX); xxvi: 1 instead of ~~ⲕⲉⲩⲓ~~ A has always ~~ⲕⲉⲩⲓ~~, cf. xxxv: 24, liv: 1; xxvii: 9 ~~ⲕⲉⲩⲓ~~ ~~ⲕⲉⲩⲓ~~ 374; xxix: 6 ~~ⲕⲉⲩⲓ~~] Erp. ~~ⲕⲉⲩⲓ~~; xxxi: 4 cf. ix: 16 ~~ⲕⲉⲩⲓ~~] ~~ⲕⲉⲩⲓ~~ 118. 160; V. 19 ~~ⲕⲉⲩⲓ~~ ~~ⲕⲉⲩⲓ~~ 374; xxxiii: 3 ~~ⲕⲉⲩⲓ~~ ~~ⲕⲉⲩⲓ~~] ~~ⲕⲉⲩⲓ~~ ~~ⲕⲉⲩⲓ~~ A. 118. 160; V. 8 ~~ⲕⲉⲩⲓ~~] ~~ⲕⲉⲩⲓ~~ 118. 160. 374; xxxvi: 8 ~~ⲕⲉⲩⲓ~~] ~~ⲕⲉⲩⲓ~~ 118. 160. (374 ~~ⲕⲉⲩⲓ~~); xxxvii: 14 ~~ⲕⲉⲩⲓ~~ (Lee: printer's error ~~ⲕⲉⲩⲓ~~); xxxviii: 13 ~~ⲕⲉⲩⲓ~~] ~~ⲕⲉⲩⲓ~~ 118. 160.

כעזי LXX πονηρία ψ ix:16. As the other Mss. αβ read for
כעזז] כחזז LXX τοῖς ἔργοις τῶν χειρῶν; ψ
xvii:13 כעזז] כחזז α, but LXX as Lee ἀνάστηθι; ψ xix:4

ibid. כעזז] כחזז 118. 160; xxxix:3 כחזז כחזז 118.
160; xlii:8 כחזז] כחזז 118. 160; xliii:5 כחזז
כחזז 118. 160. 374; xlv:22 כחזז] כחזז; xlv:4
כחזז twice 118. 160. 374; xlviii:16 כחזז] כחזז 118.
160; li:1, 11 כחזז] כחזז 118. 160; V. 4 כחזז] כחזז 118. 160.
374; V. 14 כחזז] כחזז 118. 160; V. 15 כחזז]
כחזז 118. 160. 374; lii:5 כחזז כחזז כחזז כחזז
כחזז כחזז כחזז] כחזז כחזז כחזז כחזז
כחזז כחזז כחזז כחזז 118. 160; liii:2 כחזז]
כחזז 160. 374; lv:20 כחזז] כחזז 118. 160;
lvii:8 כחזז; lxv:19 כחזז כחזז 118. 160;
lxvi:3 כחזז] כחזז 118. 160; V. 5 כחזז] כחזז
118. 160. 374; lxvii:7 כחזז] כחזז 118. 160. 374; lxviii:9
כחזז] כחזז 118. 160; V. 20 כחזז 118. 160; lxxi:
15 כחזז 118. 160; V. 19 כחזז 118. 160; lxxiii:13
כחזז] כחזז 118. 160. 374; lxxiv:2 כחזז כחזז
(118. 160. 378 כחזז כחזז); V. 11 כחזז כחזז
כחזז כחזז] כחזז כחזז 118. 160; V. 12 כחזז] כחזז
כחזז (read acc. to 118. 160. Erp. כחזז); V. 6 כחזז
118. 160. 374; lxxx:16 כחזז] A כחזז, 118. 160. כחזז;
lxxxi:5 כחזז] כחזז 118. 160; lxxxv:2 כחזז]*;
xc:15 כחזז] כחזז; xcii:6 כחזז 118. 160; xcvi:7
כחזז כחזז] כחזז 118. 160; V. 9 כחזז]
כחזז; cii:23 כחזז] A. 374 כחזז; civ:4 כחזז] כחזז
A, כחזז 118. 160. 374; V. 10 כחזז; cv:45 כחזז 118.
160. 374; cvi:4 כחזז] כחזז (118. 160. כחזז);

[אמלכו אמלכו] אמלכו α; .. אמלכו β
 LXX ἀκούονται; ψ xxi: 13 אמלכו β LXX θήσεις;
 ψ xxxi: 4 אמלכו אמלכו α β, LXX
 as Lee, ἐκ πάγιδος; V. 16 אמלכו אמלכו β,
 LXX simply ῥυσαί με; ψ xxxv: 8 אמלכו אמלכו β,
אמלכו α, LXX ἐκρυψαν; ψ xxxviii 13 אמלכו
אמלכו αβ, but LXX κωφός; ψ xxxix: 3 אמלכו αβ אמלכו
 LXX ἐλάλησα, as Targ. תמללתי; ψ xl: 14 אמלכו β,
 LXX οἱ ζητοῦντες, which corresponds to the reading of Lee;
 ψ xliii: 5 אמלכו אמלכו α, LXX συνταράσσεις με,

V. 16 אמלכו 118. 160; V. 42 אמלכו; cviii: 2 אמלכו
 374; V. 12 אמלכו אמלכו (118. 160. 374 אמלכו); cix: 16
אמלכו 118. 160. 374; V. 26 אמלכו אמלכו 160; cxi: 9
אמלכו* 118. 160. 374; cxii: 10 אמלכו 118.
 160; cxvii: 16 אמלכו 118. 160. 374; V. 19 אמלכו; cxviii: 8
אמלכו 118. 160. 374; V. 18 אמלכו 118. 160. 374; V. 24 אמלכו
אמלכו 118. 160. 374; V. 57 אמלכו אמלכו;
 v. 74 אמלכו אמלכו Erp.; V. 162 אמלכו אמלכו 118.
 160. 374. Erp.; cxxxi: 17 אמלכו; cxxxvi: 8 אמלכו
אמלכו A, אמלכו 118; cxxxvii: 1 אמלכו אמלכו
אמלכו 118. 160. 374; cxxxix: 11 אמלכו 374; cxli: 7 אמלכו
 160. 374; cxlii: 8 אמלכו 118. 160. 374; V. 10 אמלכו 118.
 160; cxliii: 10 אמלכו אמלכו; ibid. אמלכו אמלכו; V. 12
אמלכו אמלכו; ibid. אמלכו אמלכו and so forth
 throughout the ψ, the first person in place of the third; cxlvii
אמלכו אמלכו; V. 19 אמלכו אמלכו; cxlix: 7
אמלכו אמלכו 118. 160. 374; cl: 4 אמלכו אמלכו
 118. 160. 374.

As these variants are similar to those of α and β, they require
 no especial comment.

Hebrew **לְעַלְמֵי עוֹלָם**; ψ xlviiii: 1 **לְעוֹלָם**] **לְעוֹלָם** β LXX
πόλεις; ψ xlix: 7 **לְעוֹלָם . . . לְעוֹלָם**] **לְעוֹלָם** α **לְעוֹלָם**,
LXX οὐ δώσει . . . ἐξίλασμα αὐτοῦ; ψ lxxvi: 5 **לְעוֹלָם**] **לְעוֹלָם**
 $\alpha\beta$, LXX ποδὶ; ψ lxxviii: 22 **לְעוֹלָם**] **לְעוֹלָם** $\alpha\beta$ as LXX ἐπισ-
τρέψω; ψ xc: 13 **לְעוֹלָם**] **לְעוֹלָם** $\alpha\beta$, LXX ἐνεπλήσθημεν
Hebrew **לְעוֹלָם**. The last two books of the Psalter (iv, v)
contain no important variants. A large proportion of the
variants of these two Mss. consist in a different spelling of
several words, **לְעוֹלָם**, α **לְעוֹלָם** and β **לְעוֹלָם**, **לְעוֹלָם**,
 α and β **לְעוֹלָם**; also **לְעוֹלָם** usually **לְעוֹלָם**. C often writes
ל in full **לְעוֹלָם**; as do also α and β occasionally. The following
is a complete list of all the variants of the several Mss. from
the text of Lee.

I: 3 חַל חַל חַל C; 4 חַל + חַל U;
5 חַל > C; 6 חַל C. II: 1 חַל C | חַל P |
2 חַל CU; 3 חַל U; 8 חַל C | חַל U P; 9
10 חַל C | חַל CU; 10 חַל U P; 11 חַל
12 חַל חַל חַל C | חַל + חַל C | חַל
> C | חַל + C. III: 3 חַל C; 4 חַל > C;
5 חַל + חַל P. IV: 3 חַל C; 4 חַל
חַל P | חַל + חַל P; 5 חַל
חַל C; 7 חַל C | חַל U (fortasse
conject. ex Hebr.). V: 2 חַל P | חַל P;
3 חַל > C; 4 חַל P² C | חַל
P²; 5 חַל > C; 6 חַל P; 9 חַל P;
11 חַל C P; 12 חַל C. VI: 2 חַל C; 3 חַל
C; 7 חַל C | חַל C | חַל P | חַל
חַל C; 9 חַל C. VII: 5 חַל C | חַל C;
7 חַל P²; 10 חַל C | חַל α C,

5 C ; 6 U (in marg.); 8 C ; 14 UP^2 ; 20 C ; 27 C ; XXIII:4 C ; XXIII:4 U P^2 C ; 5 P^2 . XXIV:6 C + P^2 (semper C). XXV:3 C ; 10 P^2 ; 18 C ; 19 C . XXVI:1 C ; 3 C ; 4 C . XXVII:4 C ; 6 C ; 9 C . XXVIII:9 C + C . XXIX:6 C U C | C . XXX:5 CU ; 7 C ; 11 U (ad marg.). In $\text{CP}^2\text{P}^2\text{U}$, XXX and XXXI form one Psalm. XXXI:4 C ; 7 C ; 8 C ; 18 C ; 19 U ; 23 C + C . XXXII:6 C | C + C . XXXIII:3 C ; 4 C ; 7 UP^2P^2 ; 8 C ; 9 C ; 11 C . XXXIV:8 C | C ; 20 UP^2 . XXXV:3 U ; 8 C ; 19 U (in marg.) | C C C ; 22 g ; 24 C . XXXVI:1 C + U (in marg.); 6 CU ; 7 UP^2P^2 ; 8 C ; 12 C + U (in marg.). XXXVII:3, 4 C ; 7 U ; 9 C ; 11 UP^2 ; 19 C + C ; 25 C ; 30 UP^2P^2 + C ; 33 UP^2 ; 39 CU . XXXVIII:1 C ; 4 C

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CUP¹P²; 9 አሰረኩ] + 0 U; 12 ሰሰኩ] + 0 U; 15 አሰረኩ
 U; 18 አሰረኩ] + 0 C | አሰረኩ] > 0 UP²; 19 አሰረኩ C |
አሰረኩ] አሰረኩ C. LXXII: 6 አሰረኩ C; 10 አሰረኩ] > C;
 11 አሰረኩ] + 0 C; 14 አሰረኩ] አሰረኩ U; 15 አሰረኩ; 18
አሰረኩ] > 0 CU^mP¹P² | አሰረኩ C. LXXIII: 9 አሰረኩ
 U; 10 አሰረኩ] አሰረኩ UP²; 13 አሰረኩ] አሰረኩ C; 15
አሰረኩ] አሰረኩ UP¹P²; 24 አሰረኩ] > C | አሰረኩ C. LXXIV: 2
አሰረኩ] > C; 6 አሰረኩ] አሰረኩ C; 8 አሰረኩ] > 0 C; 11
አሰረኩ አሰረኩ አሰረኩ አሰረኩ አሰረኩ አሰረኩ አሰረኩ አሰረኩ
አሰረኩ አሰረኩ አሰረኩ CU; 12 አሰረኩ C. LXXV: 3 አሰረኩ
 in sing. P; 4, 5 አሰረኩ] አሰረኩ UP²; 6 አሰረኩ] > 0 C. LXXVI: 1
አሰረኩ > አሰረኩ U^m; 8 አሰረኩ C; 12 አሰረኩ. LXXVII: 1
አሰረኩ C; 5 አሰረኩ C; 16 አሰረኩ አሰረኩ] አሰረኩ አሰረኩ
አሰረኩ UP¹P², አሰረኩ C. LXXVIII: 5 አሰረኩ C | አሰረኩ
አሰረኩ C | አሰረኩ አሰረኩ] > አሰረኩ U^m; 14 አሰረኩ] > 0 CUP²; 18
አሰረኩ] አሰረኩ U, አሰረኩ U^m; 19 አሰረኩ] አሰረኩ
 CUP²; 20 አሰረኩ C; 21 አሰረኩ] > 0 C; 25 አሰረኩ] + 0 C;
 26 አሰረኩ] > 0 U; 27 አሰረኩ C; 33 አሰረኩ C; 34 አሰረኩ
 > 0 U; 42 አሰረኩ አሰረኩ አሰረኩ አሰረኩ አሰረኩ
 P¹UP² አሰረኩ አሰረኩ C; 45 አሰረኩ U, አሰረኩ C;
 56 አሰረኩ] አሰረኩ U; 59 አሰረኩ] > 0 U; 64 አሰረኩ
 U; 70 አሰረኩ] + 0 UP² | አሰረኩ U. LXXIX: 3 አሰረኩ U, አሰረኩ C;
 8 አሰረኩ U; 10 አሰረኩ UP² | አሰረኩ C. LXXX: 4 አሰረኩ C;
 8 አሰረኩ U; 12 አሰረኩ C; 18 አሰረኩ C. LXXXI: 5 አሰረኩ
አሰረኩ U^mCP²; 9 አሰረኩ] አሰረኩ U, አሰረኩ CP²; 11 አሰረኩ
 C; 12 አሰረኩ አሰረኩ U; 16 አሰረኩ U^m. LXXXII: 5
አሰረኩ U | አሰረኩ U. LXXXIII: 15 አሰረኩ C;
 16 አሰረኩ] አሰረኩ U, አሰረኩ U^mP¹P²; 17 አሰረኩ C.

LXXXIV: 2 עבד] עבד P², עבד U; 3, 6 אֶרֶב] > 0 C; 7 לִמְנוּ לִמְנוּ. LXXXV: 3 חִיבִי] + 0 C; 6 עֲבָד עֲבָד C; 7 עֲבָד C; 10 כְּחַמְּךָ אֶחָד] אֶחָד CUP^m, > 0 UP²; 12 לִחֵד C. LXXXVI: 2 לִמְנוּ C; 5 C > לִמְנוּ; 6 לִמְנוּ g; 8 לִמְנוּ CUP²; 11 כְּחַמְּךָ] + כְּחַמְּךָ U; 13 לִמְנוּ U; 14 יְחִי יְחִי Us.; 16 לִמְנוּ U; 17 חִיבִי] > 0 C. LXXXVII: 5 יְחִי] יְחִי CUP². LXXXVIII: 3 יְחִי] > 0 U; 8 יְחִי] יְחִי C; 12 יְחִי C; 13 יְחִי] יְחִי יְחִי UP¹P²; 18 יְחִי C. LXXXIX: 2 יְחִי C; 4 יְחִי U; 5 יְחִי C; 8 יְחִי יְחִי] > 0 CUP²; 11 יְחִי C | יְחִי C; 20 יְחִי] > 0 U | יְחִי] > 0 CU; 21 יְחִי] > 0 C; 27 יְחִי C; 45 יְחִי] + 0 C; 52 יְחִי] + 0 C. XC: 1 יְחִי C; 5 יְחִי C; 10 יְחִי P¹U | יְחִי C; 15 יְחִי] יְחִי C; 17 יְחִי UP². XCI: 2 יְחִי] + 0 U^mP¹P²; 5 יְחִי] + 0 U; 8 יְחִי] > 0 U^mC; 9 יְחִי יְחִי] יְחִי UP²; 15 יְחִי] > 0 C. XCII: 7 יְחִי C; 15 יְחִי C. XCIII: 1 יְחִי C; 4 יְחִי] + 0 UP¹P²; 5 יְחִי] > 0 UP² | יְחִי U^mP²C. XCIV: 2 יְחִי] יְחִי C | יְחִי C; 10 יְחִי U^m; 13 יְחִי U^m; 23 יְחִי C. XCV: 1 יְחִי U; 3 יְחִי] > 0 U^m; 5 יְחִי C; 9 יְחִי] + 0 U^m; 10 יְחִי] > 0 U. XCVI: 5 יְחִי] > 0 UP²; 11 יְחִי C | יְחִי] + 0 C. XCVII: 3 יְחִי] + 0 C | יְחִי C. XCVIII: 7 יְחִי] + 0 U^mP²C. XCIX: 7 יְחִי U. C: 3 יְחִי יְחִי] יְחִי U, יְחִי יְחִי P², יְחִי יְחִי C; 5 יְחִי C. CI: 7 יְחִי] + 0 CUP². CII: 3 יְחִי U^mP²; 5 יְחִי] > 0 C; 8 יְחִי] יְחִי U, יְחִי P²; 16 יְחִי CUP²; 18

>o CUP²; 22 <C> C | <g> g; 23 <U> U | <P> P¹U; 24 <C> C. CIII:5 <C> C; 10 <C> C; 24 <C> CUP²; 26 <U> U | <C> C. CIV:1 <U> U; 4 <C> C | <C> C; 5 <C> C; 8 <U> UP¹; 10 <C> C | <C> C; 11 <C> + o C; 12 <C> + o C; 14 <C> C; 15 <U> U | <C> C; 17 <U> U C; 20 <C> C; 24 <C> C; 25 <C> C | <C> C | <C> C; 30 <U> UP¹; 34 <C> + o CUP¹; 35 <U> U. CV:3 <g> g; 15 <U> UP¹P²; 16 <U> UP²; 17 <C> CU; 18 <C> C; 20 <C> CU; 21 <C> CUP¹P²; 23 <C> CUP¹; 31, 34 <C> C; 41 <U> U; 42 <U> U; 44 <C> C. CVI:4 <C> C | <C> C; 5 <U> U; 9 <C> CU | <C> CUP²; 11 <C> C; 16 <C> C; 17 <C> C; 21 <C> C; 26 <C> C; 31 <C> C | <C> UP²; 37 <C> Cg; 42 <C> C; 43 <C> + o CU; 45 <C> UP²; 46 <C> U | <C> C; 47 <C> C; 48 <C> C | <C> C. CVII:1 <C> + o C; 12 <C> + o CUP² | <C> U; 14 <C> C; 18 <C> C; 29 <C> U; 39 <C> UP²; 40 <C> CU; 41 <C> C. CVIII:1 <C> C; 4... <C> C; 9 <C> CU; 12 <C> C. CIX:3 <C> U; 16

5. Cg | C UP^1P^2 ; 22 C ; 23 C ; 25 C ; 26 C | U
 CX:2 C C ; 6 C . CXI:5 U
 $\text{U}^{\text{m}}\text{P}^1$; 8 C | CUP^1P^2 ; 9
 C | U . CXII:3 C ; 9
 C | U . CXIV:7 C | $\text{U}^{\text{m}}\text{P}^1$; 11
 C ; 13 g ; 16 C ; 17
 C | U U^{m} ; 6 C
 U ; 8 $\text{U}^{\text{m}}\text{P}^1$ P^1 U^{m} ;
 9 CU ; 19 $\text{CU}^{\text{m}}\text{P}^2$. CXVII:17
 C ; 23 C ; 25 U | C
 UP^1P^2 . CXVIII:18 $\text{CU}^{\text{m}}\text{P}^1\text{P}^2$; 35 UP^2 ;
 42 $\text{U}^{\text{m}}\text{P}^1$; 43 U ; 44 C ; 46 UP^1P^2 ;
 57 CUP^1P^2 ; 82 C ; 90 C ;
 96 UP^1P^2 ; 97 g ; 104 C ; 106
 C ; 109 Cg ; 120 U ; 123 C
 g C ; 133 C | C ; 141 CU^{m} C ;
 145 C ; 146 C ; 151 C ; 159
 C ; 162 Cg ; 170 C
 C . CXX:5 U ; 6 U . CXXI:1
 UP^1P^2 . CXXII:2 C | P^2 | C U .
 CXXIV:2 UP^2 ; 5 CUP^1P^2 U^{m} .
 CXXVII:2 C . CXXVIII:3 C ;
 6 C ; 7 C . CXXXI:12 C
 C | C ; 14 C . CXXXIV:3 C ;
 6 C | C ; 12 $\text{U}^{\text{m}}\text{C}$; 13
 C ; 21 C . CXXXV:15 C ;
 18 C . CXXXVI:1 C ; 6 C .

CXXXVII:1 ܠܐܝܬܐ] + ܠܝ C. CXXXVIII:2 ܠܐܝܬܐ] ܠܐܝܬܐ C; 3 ܠܐܝܬܐ C; 10 ܐܝܬܐ] + ܐ C. CXXXIX:3 ܠܐܝܬܐ] ܠܐܝܬܐ C; 5 ܐܝܬܐ] > ܐ U; 10 ܐܝܬܐ] + ܐ C | ܠܐܝܬܐ] + ܐ C. CXL:6 ܠܐܝܬܐ] > ܐ U | ܠܐܝܬܐ C. CXLI:4 ܠܐܝܬܐ C; 7 ܐܝܬܐ] > ܐ C. CXLII:2 ܠܐܝܬܐ U^m; 10 ܐܝܬܐ U^m | ܠܐܝܬܐ CUP². CXLIII:2 ܠܐܝܬܐ] > ܐ UP¹; 14 ܠܐܝܬܐ C; 13 ܐܝܬܐ C. CXLIV:1 ܠܐܝܬܐ C; 8 ܐܝܬܐ U^m; 10 ܐܝܬܐ U; 13 ܐܝܬܐ C; 14 ܐܝܬܐ UP¹P²; 21 ܠܐܝܬܐ C. CXLV:7 ܠܐܝܬܐ] + ܐ C; 10 ܠܐܝܬܐ] + ܐ C | ܐܝܬܐ C. CXLVI:10 ܠܐܝܬܐ] > ܐ C. CXLVII:13 ܠܐܝܬܐ C; 18 ܐܝܬܐ U^m; 20 ܐܝܬܐ] + ܐ U. CXLVIII:4 ܠܐܝܬܐ C; 6 ܠܐܝܬܐ C; 13 ܠܐܝܬܐ] > ܐ C. CXLIX:6 ܐܝܬܐ C; 9 ܠܐܝܬܐ] > ܐ UCgP¹P².

The variants of the texts of the Urmia Edition and the Scholia of Bar 'Ebrayâ from the text of Lee are as follows.¹

I:6 ܠܐܝܬܐ] ܐܝܬܐ α. II:2 ܠܐܝܬܐ] ܐܝܬܐ α | ܠܐܝܬܐ] > ܐ β; 10 ܐܝܬܐ] ܐܝܬܐ α | ܠܐܝܬܐ] ܐܝܬܐ α; 11 ܐܝܬܐ] ܐܝܬܐ β. III:3 ܠܐܝܬܐ] + ܐ α | ܠܐܝܬܐ] + ܐ α | ܐܝܬܐ] > ܐ α; 5 ܐܝܬܐ α. IV:2 ܠܐܝܬܐ] + ܐ α; 5 ܠܐܝܬܐ] ܐܝܬܐ α β. V:2 ܠܐܝܬܐ] ܐܝܬܐ α β; 4 ܐܝܬܐ] α β; 5 ܐܝܬܐ] > ܐ β; 6 ܐܝܬܐ α; 9 ܐܝܬܐ α; 12 α > ܐ. VI:7 ܐܝܬܐ] ܐܝܬܐ α | ܐܝܬܐ] β. VII:6 ܐܝܬܐ] ܐܝܬܐ α; 9 ܐܝܬܐ] ܐܝܬܐ α; 10 ܐܝܬܐ] ܐܝܬܐ α | ܐܝܬܐ] ܐܝܬܐ α β; 11 ܐܝܬܐ] > ܐ β; 12 ܐܝܬܐ] + ܐ α; 13 ܐܝܬܐ] + ܐ α β; 16 ܐܝܬܐ] ܐܝܬܐ β; 17 ܐܝܬܐ] ܐܝܬܐ α | ܐܝܬܐ] ܐܝܬܐ α β. VIII:3 ܐܝܬܐ] + ܐ β; 4 ܐܝܬܐ] > ܐ α |

¹ α = Urmia Edition; β = Scholia of Bar 'Ebrayâ.

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11 መኖር α; 11 መኖር] መኖር α; 14 መኖር] + α α;
 15 መኖር] መኖር α; 20 መኖር መኖር α β; 24 መኖር α β;
 25 መኖር መኖር] > α α; 27 መኖር] + α α | መኖር α. XXIII: 5
መኖር α. XXIV: 2 መኖር α β; 7, 9 መኖር α β. XXV: 5
መኖር] መኖር α; 10 መኖር α | መኖር α
መኖር α; 12 መኖር] + α α; 13 መኖር] መኖር α;
 17 መኖር] መኖር α; 18 መኖር] + α β; 19 መኖር] መኖር α;
 21 መኖር α, መኖር β. XXVI: 3 መኖር] > α β. XXVII: 6
መኖር α; 9 መኖር መኖር] መኖር α; 10 መኖር] > α α;
 12 መኖር] መኖር β. XXVIII: 6 መኖር መኖር] መኖር α;
 8 መኖር] መኖር α. XXIX: 4 መኖር] + α α; 6 መኖር] > α β | መኖር α | መኖር] መኖር α; 9 መኖር] መኖር β | መኖር α β. XXX: 5 መኖር] መኖር α; 7 መኖር] + α α.
 XXXI: 4 መኖር መኖር] መኖር መኖር α β; 8 መኖር] መኖር α β | መኖር] + α α β; 9 መኖር] > α α β;
 10 መኖር] + α α; 14 መኖር] + α α; 15 መኖር] መኖር α β; 19 መኖር] መኖር α; 20 መኖር መኖር β; 21 መኖር α. XXXII: 2
መኖር α; 4 መኖር] መኖር α; 8 መኖር] + α α; XXXIII: 3
መኖር] + α α; 7 መኖር] መኖር α | መኖር] መኖር α β;
 8 መኖር] መኖር α β; 9 መኖር α; 13 መኖር α; 16 መኖር] + α α; 18 መኖር] > α α; 21 መኖር] መኖር α. XXXIV: 2
መኖር] መኖር α; 3 መኖር] መኖር α; 6 መኖር] መኖር α β; 9 መኖር] መኖር α. XXXV: 3 መኖር] መኖር β; 6 መኖር] መኖር α; 8 መኖር መኖር] መኖር α; 9 መኖር] መኖር α | መኖር] መኖር α; 12 መኖር] > α β | መኖር መኖር β; 16 መኖር] + α β; 19 መኖር] + α α β; 24 መኖር] መኖር α; 27 መኖር] መኖር α; 28 መኖር] > α α. XXXVI: 5 መኖር]

זכר: α; 6 $\text{וְהִשְׁמַעְתָּ} + \alpha \beta$ | $\text{לְמַלְכָּךְ} + \alpha$ | כְּתִיב
 $\text{לְפָנֶיךָ} \alpha$ | $\text{לְחַיֵּתְךָ} \alpha$ | $\text{לְחַיֵּתְךָ} \alpha$; 8 $\text{וְהִשְׁמַעְתָּ} + \alpha \alpha$ | $\text{וְהִשְׁמַעְתָּ} \beta$;
 12 $\text{וְהִשְׁמַעְתָּ} + \alpha \alpha$. XXXVII: 11 $\text{וְהִשְׁמַעְתָּ} > \alpha \alpha$;
 19 $\text{לְ} + \alpha \alpha$; 25 $\text{לְ} > \alpha \beta$; 35 $\text{וְהִשְׁמַעְתָּ} \alpha$.
 XXXVIII: 2 $\text{לְפָנֶיךָ} > \alpha \beta$; 4 $\text{לְחַיֵּתְךָ} \alpha$ | $\text{לְחַיֵּת} \alpha \beta$ |
 $\text{וְהִשְׁמַעְתָּ} \alpha$; 5 $\text{וְהִשְׁמַעְתָּ} \alpha$; 6 $\text{וְהִשְׁמַעְתָּ} + \alpha \alpha$; 13 וְהִשְׁמַעְתָּ
 $\text{וְהִשְׁמַעְתָּ} \alpha$ | $\text{וְהִשְׁמַעְתָּ} > \alpha \alpha$ | $\text{וְהִשְׁמַעְתָּ} \alpha \beta$; 18 $\alpha >$
 $\alpha \alpha$. XXXIX: 3 $\text{וְהִשְׁמַעְתָּ} \alpha \beta$; 4 $\text{וְהִשְׁמַעְתָּ} + \alpha \alpha$ | $\text{וְהִשְׁמַעְתָּ} \alpha \beta$;
 7 $\text{וְהִשְׁמַעְתָּ} \alpha$; 8 $\text{וְהִשְׁמַעְתָּ} > \alpha \alpha$ | $\text{וְהִשְׁמַעְתָּ} > \alpha \alpha$; 10 וְהִשְׁמַעְתָּ
 α . XL: 1 $\text{וְהִשְׁמַעְתָּ} \alpha$; 6 $\text{וְהִשְׁמַעְתָּ} \alpha$;
 $\text{וְהִשְׁמַעְתָּ} \alpha$; 8 $\text{וְהִשְׁמַעְתָּ} \alpha \beta$; 11 $\text{וְהִשְׁמַעְתָּ} > \alpha \alpha$; 12 $\text{וְהִשְׁמַעְתָּ} \alpha \beta$ |
 $\text{וְהִשְׁמַעְתָּ} > \alpha \beta$; 14 $\text{וְהִשְׁמַעְתָּ} \beta$; 16 $\text{וְהִשְׁמַעְתָּ} \alpha$; 17 וְהִשְׁמַעְתָּ
 β . XLI: 1 $\text{וְהִשְׁמַעְתָּ} > \alpha \alpha$; 6 $\text{וְהִשְׁמַעְתָּ} + \alpha \alpha$;
 10 $\text{וְהִשְׁמַעְתָּ} + \alpha \alpha$ | $\text{וְהִשְׁמַעְתָּ} \beta$; 13 $\text{וְהִשְׁמַעְתָּ} \alpha$ |
 $\text{וְהִשְׁמַעְתָּ} > \alpha \beta$. XLII: 2 α ; 7 $\text{וְהִשְׁמַעְתָּ} > \alpha \alpha \beta$ | $\text{וְהִשְׁמַעְתָּ} \alpha$;
 8 $\text{וְהִשְׁמַעְתָּ} \alpha$; 9 $\text{וְהִשְׁמַעְתָּ} > \alpha \beta$; 10 $\alpha > \alpha$.
 XLIII: 1 $\text{וְהִשְׁמַעְתָּ} > \alpha \beta$; 2 $\text{וְהִשְׁמַעְתָּ} \alpha$; 5 וְהִשְׁמַעְתָּ
 α . XLIV: 2 $\text{וְהִשְׁמַעְתָּ} + \alpha \alpha \beta$; 4 $\text{וְהִשְׁמַעְתָּ} \alpha$;
 6 $\text{וְהִשְׁמַעְתָּ} \alpha$ | $\text{וְהִשְׁמַעְתָּ} + \alpha \alpha$; 7 $\text{וְהִשְׁמַעְתָּ} \alpha$;
 12 $\text{וְהִשְׁמַעְתָּ} \alpha$; 14 $\text{וְהִשְׁמַעְתָּ} \alpha \beta$; 16 $\text{וְהִשְׁמַעְתָּ} \alpha$;
 23 $\text{וְהִשְׁמַעְתָּ} \alpha$ | $\text{וְהִשְׁמַעְתָּ} \beta$; 24 $\text{וְהִשְׁמַעְתָּ} \alpha$.
 XLV: 4 $\text{וְהִשְׁמַעְתָּ} \alpha$ | $\text{וְהִשְׁמַעְתָּ} \alpha$ | $\text{וְהִשְׁמַעְתָּ} \alpha$ | $\text{וְהִשְׁמַעְתָּ} \alpha$;
 6 $\text{וְהִשְׁמַעְתָּ} \alpha$; 8 $\text{וְהִשְׁמַעְתָּ} \alpha \beta$ | $\text{וְהִשְׁמַעְתָּ} > \alpha \alpha$; 12 וְהִשְׁמַעְתָּ
 α ; 13 $\text{וְהִשְׁמַעְתָּ} \beta$; 14 $\text{וְהִשְׁמַעְתָּ} > \alpha \beta$;
 15 $\text{וְהִשְׁמַעְתָּ} > \alpha \alpha$; 16 $\text{וְהִשְׁמַעְתָּ} \alpha$ | $\text{וְהִשְׁמַעְתָּ} \alpha$;
 17 $\text{וְהִשְׁמַעְתָּ} \alpha$. XLVI: 4 α ; 5 $\text{וְהִשְׁמַעְתָּ} \alpha$; 6 $\text{וְהִשְׁמַעְתָּ} \alpha$;
 α . XLVII: 3 $\text{וְהִשְׁמַעְתָּ} \alpha$; 5 $\text{וְהִשְׁמַעְתָּ} > \alpha \alpha \beta$. XLVIII: 1
 α | $\text{וְהִשְׁמַעְתָּ} \beta$; 7 $\text{וְהִשְׁמַעְתָּ} + \alpha \alpha$; 8 וְהִשְׁמַעְתָּ
 $\alpha \beta$ | $\alpha >$ | $\text{וְהִשְׁמַעְתָּ} \alpha$; 10 וְהִשְׁמַעְתָּ

12 αβ. LXIII:5 ܐܬܢܬܐ] ܐܬܢܬܐ α. LXIV:5 ܡܡ] + ܐ α.
 LXV:5 ܚܒܒܐ] ܚܒܒ α; 11 ܚܒܒܐܬܐ] ܚܒܒܐ α.
 LXVI:1 ܠܚܒܐ] ܠܚܒܐ αβ; 4 ܠܚܒܐ α; 5 ܚܒܐ]
 12 β α; 6 ܡܡ] ܡܡ α | ܠܚܒܐ] > ܐ α; 11 ܡܡ α β;
 13 ܚܒܐܬܐ] ܚܒܐ α | ܠܚܒܐ α. LXVII:1 ܠܚܐ]
 ܠܚܐ β; 4 β > ܐܡ; 6 ܡܡ] > ܐ β. LXVIII:5 α > ܐܡ;
 7 ܚܒܐܬܐ] ܚܒܐ α β; 8 ܐܡ] + ܐ α β |
 ܠܚܐ α; 12 ܚܒܐ] + ܐ α; 14 β > ܐܡ; 16 ܚܒܐܬܐ]
 ܚܒܐ β; 18 ܚܒܐܬܐ] ܚܒܐ α; 21 ܚܐ α | ܠܚܐܬܐ]
 ܚܐ α, ܚܐܐ β; 22 ܐܡ] ܚܐ α β; 23 ܚܒܐܬܐ]
 ܚܐ α; 26 ܚܐ ܐܡ ܚܐ] ܚܐ ܠܚܐ α β |
 ܠܚܐ α, ܠܚܐ β; 27 ܚܐܐ] + ܐ β | ܚܐܐ]
 ܚܐ α; 31 ܚܐܬܐ] ܚܐ α; 34 ܠܚܐ α,
 ܠܚܐ β; 35 ܠܚܐ α | ܚܐ α. LXIX:3 ܚܐ]
 ܚܐ α | ܚܐ] > ܐ β, ܚ α; 6 ܚܐ] > ܐ α | ܚܐ α;
 8 ܚܐܐ] > ܐ β; 13 β > ܚܐ; 15 ܡܡ] > ܐ α | ܚܐܐܬܐ]
 ܚܐܐ α | ܚܐ] ܚܐ α; 21 ܚܐܐܬܐ] > ܐ α;
 25 ܚܐܬܐ] ܚܐ α; 26 ܚܐ] ܚܐ α; 33 ܚܐܐ] ܚܐ α;
 35 ܚܐܬܐ] ܚܐ β. LXX:2 ܚܐ] > ܐ α | ܚܐܐ]
 + ܐ α; 4 ܚܐ α; 6 ܠܚܐ] ܠܚܐ α. LXXI:4 ܚܐܐܬܐ]
 ܚܐܐ β; 5 ܚܐܐ] > ܐ α β | ܚܐ] > ܐ α; 9 ܚܐܐ] > ܐ α;
 13 ܚܐܐ] > ܐ α; 14 ܚܐܐܬܐ] ܚܐܐܬܐ α; 21 ܐܡ]
 + ܐ α | ܠܚܐ α; 22 ܚܐ] > ܐ α. LXXII:9 ܚܐܐ]
 ܚܐ β; 10 ܚܐܐܬܐ] ܚܐܐ α β | α > ܚܐ; 13 ܚܐ α;
 14 ܚܐ] ܚܐ α; 15 ܚܐ α; 17 ܚܐ α | ܠܚܐ α;
 18 ܚܐܐܬܐ] > ܐ α β. LXXIII:1 ܠܚܐ α, ܠܚܐ β;
 8 ܚܐ] + ܐ α; 10 ܚܐܐ] > ܐ α β; 20 ܚܐܐ α; 23 ܚܐ α;
 24 ܚܐ] + ܚܐ β. LXXIV:1 ܚܐ] ܚܐ β; 2 α >
 ܚܐ; 12 ܚܐ] ܚܐ α β | ܚܐ α β; 13 ܚܐ α β;

16 𐤀𐤕𐤁𐤕𐤁𐤕] 𐤀𐤕𐤁𐤕𐤁𐤕 α; 18 𐤁𐤕] 𐤁𐤕 α; 22 𐤕𐤁]
 > α β. LXXV: 3 𐤁𐤕𐤁𐤕] 𐤁𐤕𐤁𐤕 α | 𐤁𐤕𐤁𐤕 𐤁𐤕]
 𐤁𐤕𐤁𐤕 β; 5 𐤕𐤁] > α α; 6 𐤕𐤁𐤕] > α β; 10 𐤕𐤁𐤕]
 > α. LXXVI: 1 𐤁𐤕𐤁𐤕 α, 𐤁𐤕𐤁𐤕 β; 5 𐤁𐤕𐤁]
 𐤁𐤕𐤁 α; 8 𐤁𐤕𐤁] 𐤁𐤕 α; 10 𐤕𐤁𐤕] 𐤕𐤁𐤕 β;
 10 𐤁𐤕] 𐤁𐤕 α. LXXVII: 6 𐤁𐤕 α; 8 𐤁𐤕 𐤁𐤕]
 𐤁𐤕 α; 10 𐤁𐤕] + α β; 16 𐤕𐤁𐤕] 𐤕𐤁𐤕 α;
 17 𐤁𐤕] 𐤁𐤕 α | 𐤁𐤕] + α α; 18 𐤕𐤁] > α β; 20 𐤁𐤕]
 𐤁𐤕 α. LXXVIII: 1 𐤁𐤕] 𐤁𐤕 β; 5 𐤁𐤕] 𐤁𐤕 α |
 𐤁𐤕 α; 6 𐤕𐤁] 𐤕𐤁 α; 14 𐤁𐤕] > α β; 18 𐤁𐤕]
 > α α; 19 𐤕𐤁] > α α; 21 𐤁𐤕 α; 24 𐤕𐤁𐤕 β;
 25 𐤕𐤁] + α α; 28 𐤕𐤁] 𐤕𐤁 α | 𐤕𐤁] 𐤕𐤁 α;
 31 𐤁𐤕 α; 34 𐤁𐤕] > α β; 39 𐤁𐤕] 𐤁𐤕 β;
 41 𐤁𐤕 α, 𐤁𐤕 β; 42 𐤁𐤕] 𐤁𐤕 α | 𐤕𐤁 𐤕𐤁
 𐤕𐤁] 𐤕𐤁 α; 44 𐤕𐤁] 𐤕𐤁 α; 46
 𐤕𐤁] 𐤕𐤁 α; 51 𐤕] + α α | 𐤕 β; 56 𐤁𐤕 α;
 60 𐤁𐤕 α; 64 𐤁𐤕] 𐤁𐤕 α | 𐤕𐤁]
 > α β; 70 𐤕] + α α; 72 𐤁𐤕 α. LXXIX: 1
 𐤕𐤁] > α β; 4 𐤕𐤁] > α β; 10 𐤁𐤕] 𐤁𐤕 α β |
 𐤕 β; 11 𐤕𐤁] 𐤕𐤁 α. LXXX: 1 𐤁𐤕 α,
 𐤁𐤕 β; 18 𐤕] 𐤕 α β. LXXXI: 3 𐤕𐤁]
 𐤕𐤁 β | 𐤕 β; 4 𐤁𐤕 α, 𐤁𐤕 β; 5 𐤕𐤁]
 𐤕𐤁 α β; 6 𐤁𐤕] 𐤕𐤁 β; 8 𐤁𐤕 α | 𐤕𐤁]
 𐤕 α; 11 𐤕] + α α | 𐤁𐤕 α, 𐤁𐤕 β | 𐤕𐤁]
 𐤕 α; 12 𐤕𐤁] 𐤕𐤁 α; 13 𐤁𐤕 α;
 16 𐤕] > α β. LXXXII: 5 𐤕] 𐤕 α β | 𐤕] 𐤕 α;
 7 𐤕𐤁 β. LXXXIII: 2 𐤕 α; 3 𐤕] 𐤕 β;
 5 𐤁𐤕 α; 15 𐤕] 𐤕 α; 18 𐤕 α |
 𐤕] + α α. LXXXIV: 3 𐤕] > α β; 5 𐤕]

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CVIII:4 $\text{ܘܬܝܠܥܡܢܐ ܕܡܚܝܐ} \dots$] $\text{ܕܡܚܝܐ} \dots \text{ܘܬܝܠܥܡܢܐ}$ α ;
 8 ܡܢܝܢ] + α | ܡܢܝܢ $\alpha\beta$; 9 ܕܡܚܝܐ] + α $\alpha\beta$; 11 ܕܡܚܝܐ] β ; 12 ܕܡܚܝܐ] ܕܡܚܝܐ α ; 13 ܕܡܚܝܐ] > α α . CIX: 12
 ܕܡܚܝܐ] + α α ; 16 ܕܡܚܝܐ] β | ܕܡܚܝܐ] > α β ;
 18 ܕܡܚܝܐ] α ; 23 ܕܡܚܝܐ α ; 25 ܕܡܚܝܐ α ; 26 ܕܡܚܝܐ α . CX:2 α > α ; 6 ܕܡܚܝܐ $\alpha\beta$; 7 ܕܡܚܝܐ α . CXI:8
 ܕܡܚܝܐ] > α | ܕܡܚܝܐ α | ܕܡܚܝܐ] + α | ܕܡܚܝܐ] > α α ;
 9 $\alpha\beta$ > ܕܡܚܝܐ ; 10 ܕܡܚܝܐ $\alpha\beta$. CXII:3 ܕܡܚܝܐ] ܕܡܚܝܐ α ; 9
 ܕܡܚܝܐ α | ܕܡܚܝܐ α ; 10 ܕܡܚܝܐ] > α $\alpha\beta$ | ܕܡܚܝܐ α | ܕܡܚܝܐ α | ܕܡܚܝܐ α . CXIII:4 ܕܡܚܝܐ] + α α ; 8 ܕܡܚܝܐ α . CXIV:1, 12 ܕܡܚܝܐ α , ܕܡܚܝܐ β ; 3 ܕܡܚܝܐ α ;
 6 ܕܡܚܝܐ] + α α ; 7 ܕܡܚܝܐ] + α α ; 5 ܕܡܚܝܐ α ; 7 ܕܡܚܝܐ α ;
 > α α | ܕܡܚܝܐ α ; 9 ܕܡܚܝܐ α | ܕܡܚܝܐ] > α α ; 10
 ܕܡܚܝܐ] > α α ; 16 ܕܡܚܝܐ α ; 17 ܕܡܚܝܐ] + α $\alpha\beta$. CXV:4
 ܕܡܚܝܐ α α ; 8 ܕܡܚܝܐ] ܕܡܚܝܐ α ; 9 ܕܡܚܝܐ] ܕܡܚܝܐ $\alpha\beta$;
 11 ܕܡܚܝܐ] + α α ; 14 ܕܡܚܝܐ] > α α ; 15 ܕܡܚܝܐ α ; 18 ܕܡܚܝܐ α ;
 > α α ; 19 ܕܡܚܝܐ α . CXVII:2 ܕܡܚܝܐ α ; 9 ܕܡܚܝܐ α , 17
 ܕܡܚܝܐ α ; 20 ܕܡܚܝܐ] > α β ; 22 ܕܡܚܝܐ $\alpha\beta$; 23
 ܕܡܚܝܐ α | ܕܡܚܝܐ α ; 26 ܕܡܚܝܐ α ; 27
 ܕܡܚܝܐ β . CXVIII:4 ܕܡܚܝܐ] ܕܡܚܝܐ α ;
 8 ܕܡܚܝܐ α ; 18 α > α ; 42 ܕܡܚܝܐ] > α α ; 43 ܕܡܚܝܐ α ; 44
 ܕܡܚܝܐ α ; 57 ܕܡܚܝܐ] ܕܡܚܝܐ $\alpha\beta$; 72 ܕܡܚܝܐ α ; 82 ܕܡܚܝܐ α ;
 98 ܕܡܚܝܐ] ܕܡܚܝܐ α ; 109 ܕܡܚܝܐ $\alpha\beta$; 120 ܕܡܚܝܐ β ;
 121 ܕܡܚܝܐ] ܕܡܚܝܐ α ; 122 ܕܡܚܝܐ] ܕܡܚܝܐ $\alpha\beta$; 123
 ܕܡܚܝܐ α ; 125 ܕܡܚܝܐ] ܕܡܚܝܐ α ; 133 ܕܡܚܝܐ] ܕܡܚܝܐ β ;
 137 ܕܡܚܝܐ α ; 141 α ܕܡܚܝܐ ; 146 ܕܡܚܝܐ] ܕܡܚܝܐ α ; 148
 ܕܡܚܝܐ α ; 149 ܕܡܚܝܐ α ; 159 ܕܡܚܝܐ] > α α ; 160 ܕܡܚܝܐ $\alpha\beta$;
 162 ܕܡܚܝܐ] ܕܡܚܝܐ α ; 169 ܕܡܚܝܐ α ; 170 ܕܡܚܝܐ α ; 175
 ܕܡܚܝܐ] ܕܡܚܝܐ $\alpha\beta$; 176 ܕܡܚܝܐ α | ܕܡܚܝܐ α .

כַּוִּיִּם α; 11 עֲבָרָה α; 11 חַלָּל + ο α; 12
 חֲבִלְבָּחַת > ο α. CXLIII:2 כַּחֲבִלְבָּחַת α;
 8, 11 חַלָּל α; 13 חֲמֻסָּה α;
 15 חֲפֵץ + ο α | דַּחֲמָה α. CXLIV:2 חֲלֵם α;
 11 חֲפֵץ + ο α; 13, 21 חֲלֵם α; 18 מִיָּבֶה α. CXLV:1
 חֲפֵץ α; 3 כִּי כֵן β; 7 חֲבֵר + ο α.
 CXLVI:1 חֲמֻסָּה α; 3 חֲפֵץ α; 5 יָבֶה α;
 9 חֲפֵץ > ο α; 10 חֲפֵץ > ο α. CXLVII:13 חֲפֵץ
 חֲפֵץ α; 19 חֲפֵץ חֲפֵץ α | חֲפֵץ α.
 CXLVIII:4 חֲפֵץ α | חֲפֵץ > ο α β; 6 חֲלֵם α;
 10 חֲפֵץ α; 11 חֲפֵץ α; 12 חֲפֵץ α;
 חֲפֵץ α; 13 חֲלֵם β | חֲפֵץ חֲפֵץ α.
 חֲפֵץ α. CXLIX:2 חֲפֵץ α, חֲפֵץ β; 8 חֲפֵץ
 חֲפֵץ α. CL:4 חֲפֵץ α; 5 חֲלֵם α |
 חֲפֵץ α.

§ 3. The Greek and Syriac variants compared

Psalm ii.

3. עֲבָרָה τὸν ζυγὸν αὐτῶν שלשלותהון
 9. חֲפֵץ חֲפֵץ ποιμανεῖς αὐτοὺς תתבריןן
 12. חֲפֵץ חֲפֵץ ἐν τάχει כועיר

Psalm iv.

2. חֲפֵץ חֲפֵץ εἰσήκουσεν קבל מיני
 8. ~ חֲפֵץ חֲפֵץ καὶ ἐλαίου αὐτῶν ~

ii: 9 LXX and B read חֲפֵץ from רעה. 12 B may agree with
 LXX or N. T.

iv: 2 εἰσήκουσεν ABDMRSW. εἰσηκουκας, a B — עניתני.

Psalm v.

11. ארום מרדו במימדך **דכחכח** ὅτι παρεπίκρανάν σε
 12. ותסך עלימו **סכ** καὶ κατασκηνώσεις ἐν
 αὐτοῖς עילויהון ותמיל

Psalm vii.

3. פשח ולית דיפצי **ללד דפס ספס** μη ὄντος λυτρουμένου
 12. אֵין פרעית **פסח** εἰ ἀνταπέδωκα τοῖς ἀνταποδοιδούσιν μοι κακά
 לבקיל שלמי ביש
 12. ובתקוף רגיו על רשעי כל יומא **ללד דפס ספס** ὅρα καὶ ἐκάστην ἡμέραν
 זעם בכל-יום

Psalm viii.

3. עושנא **ללד דפס ספס** αἶνον
 6. ממלאכיא **ללד דפס ספס** ἀγγέλους

Psalm ix.

7. וכל-כח **ללד דפס ספס** חלק האויב תמו חרבות לנצח
 τοῦ ἐχθροῦ ἐξέλπιον αἱ ῥομφαῖαι εἰς τέλος
 אישתציו חילוותיה וכרכיהון וצתדיו לעלמא
 21. שוי יהוה דחלתא להון **ללד דפס ספס** κατάρστησον Κύριε νομοθέτην ἐπ' αὐτοὺς
 להון דחלתא

v: 11 LXX, **ס** read מרד for מרה.

v: 12 LXX, **ס**, **נ** read סכך for סך.

vii: 3 LXX, **ס** take פרק in the sense of "to deliver"; T. "to rend in pieces".

vii: 5 The rendering of the **ס** and LXX is possible.

vii: 12 **ס** and LXX read ואל.

ix: 7 LXX, **ס** read בחרבות לנצח.

ix: 21 LXX, **ס** read מורה from ירה.

Psalm x.

2. בנאות רשע ידלק עני **בנאות רשע ידלק עני**
 ἐν τῷ ὑπερηφανεύεσθαι τὸν ἀσεβῆ ἐνπυρίζεται ὁ πτωχός
 בנסות רשעא ידלק עניא

3. דמכר נברא **דמכר נברא**
 ὁ ἀδικῶν ἐνευλογεῖται παρώξυνεν τὸν Κύριον
 מלומא מרחק מימרא דיהוה

5. בבל מעיקני יועף בהון **בבל מעיקני יועף בהון**
 πάντων τῶν ἐχθρῶν αὐτοῦ κατακυριεύσει
 בבל מעיקני יועף בהון

12. יהוה אל **יהוה אל**
 ὁ θεός μου יהוה

17. תתקן לבחון **תתקן לבחון**
 τὴν ἐτοιμασίαν τῆς καρδίας αὐτῶν προσέσχευεν τὸ οὖς σου
 תתקן לבחון תתקן

Psalm xi.

3. מכול דאין **מכול דאין** *ὅτι α*
 κατηρτίσω καθεῖλον יתרעון
 מכול דאין משייתא יתרעון

7. תקניא **תקניא**
 εὐθύτητα

Psalm xii.

5. בלשנא נחנבר **בלשנא נחנבר**
 τὴν γλῶσσαν ἡμῶν μεγαλυ-
 νοῦμεν נחנבר בלשנא

7. על ארעא **על ארעא**
 δοκίμιον τη γῇ

Psalm xv.

3. לא אכל **לא אכל**
 οὐκ ἐδόλωσεν

4. לגרמיה **לגרמיה**
 τῷ πλησίον αὐτοῦ

x: 2 The rendering of the D and LXX is possible.

x: 3 D and LXX read בך as passive בך.

x: 5 D and LXX have expressed the sense of the M. T. in a different way. x: 12 θεός] + μου *M^a AR.*

xi: 3 D and LXX read השתית. xi: 7 D and LXX read ישר.

xv: 4 D and LXX read לקרע for לקרע.

46. וימלכנו מבידנתהוּן אֲנִיָּם וְיַחֲזִיקוּנוּ מִמִּשְׁנֵרוֹתֶיהֶם. καὶ ἐγώλασαν ἀπὸ τῶν τριβῶν αὐτῶν

12. עבדך נודה בהם. **ο δοῦλός σου** **חבנו ויחמוס** **עבדך** **נודה** **בהם** **12.**
 ברום עבדך איזדער בהן אטא פולאססעי

8. גדור מעגלונ־הס־ומע־ה נחם נזכיר

2. **הפלאה דברי שאנתי** **חלק** οἱ λόγοι τῶν παραπτω-
μάτων μου **מלי אכליות**

xxii: 2 **ד** and LXX read שניאתי; 18 **ד** and LXX read יספרו.

7. **יְהוָה מִצְּמִיחַ עֵי וּמִנִּי** βοηθός μου καὶ ὑπερασπιστής μου **עוֹשֵׂי וְתִרְמִי**; *ibid.* **וּמִשִּׁירֵי אֶהְיֶה לָּבִי** ונעורתי ויעלו לבי ומשירי אהודנו **וְאֵת אֲנִי** καὶ ἀνέθαλεν ἡ σάρξ μου καὶ ἐκ θελήματός μου ἐξομολογήσομαι αὐτῷ **וּמִסְעֲדֵנִי וְדִאִיךְ לָבִי** ומתושבתתי אודה קדמוי

8. **יְהוָה מִצְּמִיחַ עֵי וּמִנִּי** Κύριος κραταίωμα τοῦ λαοῦ αὐτοῦ **יְהוָה תִּקְוָה לָהּ** יהוה תקוה להן

Psalm xxix.

1. **יְהוָה מִצְּמִיחַ עֵי וּמִנִּי** ἐνέγκασε τῷ κυρίῳ υἱοὺς κριῶν בני מלאכיא כתי **וְאֵת אֲנִי** καὶ τιμήν **וּמִסְעֲדֵנִי** καὶ τιμήν **וּמִסְעֲדֵנִי** καὶ τιμήν

2. **יְהוָה מִצְּמִיחַ עֵי וּמִנִּי** ἐν αὐλῇ ἀγία αὐτοῦ **בְּשִׁיבְתוֹתָיִי** בשיבתותי קודשא

6. **יְהוָה מִצְּמִיחַ עֵי וּמִנִּי** καὶ λεπτυνεῖ αὐτάς **וּמִסְעֲדֵנִי** καὶ λεπτυνεῖ αὐτάς

Psalm xxx.

4. **יְהוָה מִצְּמִיחַ עֵי וּמִנִּי** τῶν καταβαινόντων **וּמִסְעֲדֵנִי** τῶν καταβαινόντων

6. **יְהוָה מִצְּמִיחַ עֵי וּמִנִּי** ὀργή ἐν τῷ θυμῷ αὐτοῦ **וּמִסְעֲדֵנִי** ὀργή ἐν τῷ θυμῷ αὐτοῦ

8. **יְהוָה מִצְּמִיחַ עֵי וּמִנִּי** παράσχου τῷ κάλλει μου δύναμιν **וּמִסְעֲדֵנִי** παράσχου τῷ κάλλει μου δύναμιν

Psalm xxxi.

3. **יְהוָה מִצְּמִיחַ עֵי וּמִנִּי** γενοῦ μοι εἰς θεὸν ὑπερασπιστήν **וּמִסְעֲדֵנִי** γενοῦ μοι εἰς θεὸν ὑπερασπιστήν

xxix: 1 D and LXX read **יְהוָה מִצְּמִיחַ עֵי וּמִנִּי**; 2 D and LXX undoubtedly read **יְהוָה מִצְּמִיחַ עֵי וּמִנִּי** i. e. the Holy of Holies; 6 D and LXX read **יְהוָה מִצְּמִיחַ עֵי וּמִנִּי** for **יְהוָה מִצְּמִיחַ עֵי וּמִנִּי**.

xxx: 4 The unpunctuated M. T. will bear the interpretation of D, and LXX; 6 D and LXX read **יְהוָה מִצְּמִיחַ עֵי וּמִנִּי**; 8 D and LXX read **יְהוָה מִצְּמִיחַ עֵי וּמִנִּי**.

4. **חַסְדֵּי יְהוָה כַּחַסְדֵּי בָּרִשׁ כִּי־סִלְעִי וּמִצּוֹדֹתַי אַתָּה**
חַסְדֵּי יְהוָה ὅτι κραταίωμα μου καὶ καταφυγή μου εἰ σύ **מִשּׁוֹל**
 דתוקפִי ורוחצני את

7. **שִׁנְאַתִּי שִׁנְאַתִּי שִׁנְאַתִּי** ἐμίσησας **שִׁנְאַתִּי** שִׁנְאַתִּי

18. **יִתְּחוּן יִתְּחוּן יִתְּחוּן** καταχθείησαν **יִתְּחוּן** יִתְּחוּן

25. **וַיֵּאמֶץ לִבְכֶּכֶם וַיֵּאמֶץ לִבְכֶּכֶם** κραταιούσθω ἡ καρδία
 ὑμῶν ויתעלים רעיונכון

Psalm xxxiii.

7. **הִךְ וַיִּקָּא וַיִּקָּא** ὥσει ἄσκόν **הִךְ** וַיִּקָּא

9. **וַיְהִי וַיְהִי** καὶ ἐγενήθησαν **וַיְהִי** וַיְהִי

Psalm xxxiv.

6. **וַיֵּלֶךְ וַיֵּלֶךְ** προσέλθατε πρὸς αὐτὸν καὶ
וַיֵּלֶךְ προσέλθατε πρὸς αὐτὸν καὶ
 φωτίσθητε καὶ τὰ πρόσωπα ὑμῶν οὐ μὴ καταισχυνῇ
 לותיה ואתנהרון ואפיהון לא עצבו

11. **בְּנֵי אֲרִיּוֹא בְּנֵי אֲרִיּוֹא** πλούσιοι **בְּנֵי אֲרִיּוֹא** כפירים

13. **רַחֲמֵי יוֹמִיא לְמַחְמֵי מַכָּא** ἀγαθὰς ἡμέρας ἀγαθὰς **רַחֲמֵי יוֹמִיא**
 ἁγαπῶν ἰδεῖν ἡμέρας ἀγαθὰς **רַחֲמֵי יוֹמִיא** לְמַחְמֵי מַכָּא

18. **וְדִקְא וְדִקְא** δικαίοι **וְדִקְא** ~

Psalm xxxv.

1. **אִיתְּנָה דִּיקָאסֹן דִּיקָאסֹן** δίκασον **אִיתְּנָה** ריבה

2. **תִּרִים תִּרִים** δπλου **תִּרִים** מנן

3. **מִוִּרְנִיתָא מִוִּרְנִיתָא** ῥομφαίαν **מִוִּרְנִיתָא** חנית

Psalm xxxvi.

2. **לִבִּי לִבִּי** ἐν αὐτῷ **לִבִּי** לִבִּי

xxxiii : 7 **ס**, LXX, T. read נָד or נָאד.

xxxiv : 6 In the M. T. the verbs are not in the imperative, and the noun has the suffix of the third person.

4. **אֵלֶּיךָ יְהוָה לְחַיֵּי לִבִּי לִשְׁכִּיל לִדְחִיב** οὐκ
ἐβουλήθη συνιέναι τοῦ ἀγαθῦναι **אֵלֶּיךָ יְהוָה לְחַיֵּי לִבִּי לִשְׁכִּיל לִדְחִיב**
8. **כִּמְהָ יָקָר עֲלֵי שִׁיבִי** ὡς ἐπλήθυνας **יָקָר עֲלֵי שִׁיבִי**
13. **עַבְדֵי יְהוָה כָּל חַיֵּי** πάντες οἱ ἐργαζόμενοι **עַבְדֵי יְהוָה כָּל חַיֵּי**

Psalm xxxvii.

2. **יְהוָה יִשְׁלַח חַיִּל בָּעָם** כי כחציר מהרה ימלו
ὅτι ὡσεὶ χόρτος ταχὺ ἀποξηρανθήσονται **יְהוָה יִשְׁלַח חַיִּל בָּעָם** **יְהוָה יִשְׁלַח חַיִּל בָּעָם**
7. **וְאִוִּירִי וְהִתְחַוֵּל** και ἰκέτευσον **וְאִוִּירִי וְהִתְחַוֵּל**
16. **מִיֵּכָפָה רְשִׁיעִין מְנִיעִין** ὑπὲρ
πλοῦτον ἁμαρτωλῶν πολύν **מִיֵּכָפָה רְשִׁיעִין מְנִיעִין**
20. **יָקָר עֲלֵי שִׁיבִי** ὡσεὶ καπνός **יָקָר עֲלֵי שִׁיבִי**
35. **אֵלֶּיךָ יְהוָה לְחַיֵּי לִבִּי לִשְׁכִּיל לִדְחִיב** ὡς τὰς κέδρους τοῦ
Λιβάνου **אֵלֶּיךָ יְהוָה לְחַיֵּי לִבִּי לִשְׁכִּיל לִדְחִיב**
36. **יְהוָה יִשְׁלַח חַיִּל בָּעָם** και παρῆλθον **יְהוָה יִשְׁלַח חַיִּל בָּעָם**
37. **יְהוָה יִשְׁלַח חַיִּל בָּעָם** **יְהוָה יִשְׁלַח חַיִּל בָּעָם** **יְהוָה יִשְׁלַח חַיִּל בָּעָם**
אֵלֶּיךָ יְהוָה לְחַיֵּי לִבִּי לִשְׁכִּיל לִדְחִיב **אֵלֶּיךָ יְהוָה לְחַיֵּי לִבִּי לִשְׁכִּיל לִדְחִיב**
ὅτι ἐστὶν ἐνκατάλιμμα ἀνδρώπῳ εἰρηνικῶ **אֵלֶּיךָ יְהוָה לְחַיֵּי לִבִּי לִשְׁכִּיל לִדְחִיב**
בר נשא שלמה

Psalm xxxviii.

4. **יְהוָה יִשְׁלַח חַיִּל בָּעָם** τῶν ἁμαρτιῶν μου **יְהוָה יִשְׁלַח חַיִּל בָּעָם**
11. **יְהוָה יִשְׁלַח חַיִּל בָּעָם** ἐταράχθη **יְהוָה יִשְׁלַח חַיִּל בָּעָם**
18. **יְהוָה יִשְׁלַח חַיִּל בָּעָם** μάλιστα **יְהוָה יִשְׁלַח חַיִּל בָּעָם**

Psalm xxxix.

3. **יְהוָה יִשְׁלַח חַיִּל בָּעָם** ἐκωφώθην και ἐτα-
πεινώθην **יְהוָה יִשְׁלַח חַיִּל בָּעָם** **יְהוָה יִשְׁלַח חַיִּל בָּעָם**

xxxvii : 35 The D reading is that of Aphraates (vid Baethgen, *Der text-krit. Werth d. alten Uebersetzungen zu den Ps. J. P. T.* 1882, No. iv, p. 626). The other Mss. read **אֵלֶּיךָ יְהוָה לְחַיֵּי לִבִּי לִשְׁכִּיל לִדְחִיב**.

xxxvii : 37 D and LXX seem to have taken **יָקָר** and **עֲלֵי שִׁיבִי** as abstract nouns instead of concrete ; and **יָקָר** as construct before **עֲלֵי שִׁיבִי**.

7. מסול מנא לחב עבד למי מראספם
מן כנשינן

8. חבב חבב חבב חבב ועתה מהדקויתי אדני תוחלתי לך היא
חבב חבב חבב חבב και νῦν τίς ἡ ὑπομονή μου οὐχὶ ὁ κύριος
וכדון מנא סברית יהוה אוריוכתי לותך היא

13. עבד חבב חבב חבב שמעה תפלתי יהוה ושועתי האזינה
חבב חבב חבב חבב εισάκουσον τῆς προσευχῆς μου
και τῆς δεήσεώς μου και τῆς δεήσεώς μου και τῆς δεήσεώς μου

Psalm xl.

5. חבב חבב חבב חבב οὐ ἐστὶν τὸ
ὄνομα Κυρίου ἐλπίς αὐτοῦ רוחצניה יהוה דשוי יהוה; ibid. אֲלִידֵהִים
חבב חבב חבב חבב εις
ματαιότησας και μανίας ψευδεῖς כדיבותא פסודתא חבב חבב חבב חבב
במגילת ספרא ספרא חבב חבב חבב חבב εν κεφαλίδι βιβλίου

Psalm xli.

3. חבב חבב חבב חבב και μακαρίσαι αὐτόν וימיכיניה
9. חבב חבב חבב חבב λόγον דבר-בלעל יצוק בו
παράνομον κατέθεντο ביה מלל מלומא יתך ביה

Psalm xlii.

5. חבב חבב חבב חבב δι
διελεύσομαι εν τόπῳ σκηנῆς θαυμαστῆς בלחודי
אתחייל במשריין דצדיקי
6. חבב חבב חבב חבב כי עוד אודנו ישועות פניו

xl: 5 The reading of D and LXX was doubtless יהוה שם.

xli: 3 D and LXX agree more nearly with the Kerē וְאִשָּׁר.

xli: 9 Possibly D and LXX read יצקו, the T. יצוק; but more
probably they mistook the word and read יצורו, from the root
צור "to conceive, to imagine".

xlii: 6 In M. T. אֱלֹהֵי is construed with the following verse.

Psalm xlvii.

10. רבני עממא **לחא אהבא לחא** συναχθησαν μετά
 ibid. מנגיארץ **לחא אהבא לחא** οἱ κραταιοὶ τῆς γῆς
 תריסי ארעא

Psalm xlviii.

3. שפיד ~ ~ יפה נוף
 6. ערקו ~ ~ נחפזו
 8. בקידום **באיה** βιαίω
 12. דינג **המלך חכמה** κριμάτων σου Κύριε
 14. רמן **איהא פסנו** καταδιέλεσθε

Psalm xlix.

9. **לחא לחל** και ἐκοπίασεν εἰς τὸν αἰῶνα
 ופודענותא לעלם
 11. ושמיא **איהא ויהא** ἄνους
 12. בבית קבורתהון **איהא איהא** οἱ τάφοι αὐτῶν
 13. לא יבית **איהא לחא** οὐ συνῆκεν
 13, 21. אשתווא **למא איהא איהא** και ὡμοιώθη αὐτοῖς
 14. **איהא איהא** σκάνδαλον αὐτοῖς
 שמותא לחון
 15. מן בגלל **איהא איהא** ἐκ τῆς δόξης αὐτῶν
 19. ארום **איהא איהא** ὅταν ἀγαθύνῃς αὐτῶ
 תיטיב לפלחין קדמך
 20. יחמון **איהא איהא** ὀψεται

xlvii: 10 For עמ, D and LXX read עמ.

xlix: 12 D and LXX read קברם.

xlix: 12 D and LXX read יבין.

xlix: 13, 21 דמה — either “to be like”, or “to destroy”. D and LXX interpreted it in the latter meaning; T and the other versions in the former. xlix: 14 D and LXX read כשל.

Psalm l.

5. אֲנַחְנִי וְעַמִּי לִפְנֵי יְהוָה אֲסַפְּרִי כִּרְתִּי כִּרְתִּי 5. συναγάγετε αὐτῶ τοὺς ὁσίους αὐτοῦ τοὺς
בְּנוֹשׁוֹ לִוְתִּי חֲסִידֵי דִי נוֹרוּ קִיִּמִּי διατιθεμένων τὴν διαθήκην αὐτοῦ

7. וְאֶמְלִיל לְךָ וְאֶדְבַּר וְאֶמְלִיל לְךָ καὶ λαλήσω σοι

10. בְּהִרְרֵי אֶלְפָּה ἐν τοῖς ὄρεσιν καὶ βόες
מורין אלפא

11. עֹפֹת הַיָּם פִּתְּחוּ וְעֹפֹת הַיָּם פִּתְּחוּ τὰ πετεινὰ τοῦ οὐρανοῦ
עופא דפרחין באויר שמיא

21. דְּתִיתִיב חֲשַׁבְתָּ וְעָלָה דְּתִיתִיב ὑπέλαβες ἀνομίαν

22. דִּילְמָא אִיתְּבַר מִן אִתְּבַר מִן אִתְּבַר μή ποτε ἀρπάσῃ

23. מִן אִתְּבַר מִן אִתְּבַר מִן אִתְּבַר וְשֵׁם דְּרַךְ אֲרָאנוּ בִּשְׁעַ אֱלֹהִים
וְאִתְּבַר מִן אִתְּבַר καὶ ἐκεῖ ὕδὸς ἢ δείξω αὐτῶ τὸ σωτήριον
τοῦ θεοῦ דִּיהוּה בְּפִורְקָנָא לִיהּ בִּישָׁא אַחְמִי לִיהּ

Psalm li.

8. וְעַמִּי וְעַמִּי וְעַמִּי וְעַמִּי וְעַמִּי וְעַמִּי וְעַמִּי וְעַמִּי וְעַמִּי וְעַמִּי
ובסמור לבא חוכמתא תהודענני וְעַמִּי וְעַמִּי וְעַמִּי וְעַמִּי וְעַמִּי וְעַמִּי וְעַמִּי וְעַמִּי וְעַמִּי
κρύφια τῆς σοφίας σου ἐδήλωσάς μοι

10. וְעַמִּי וְעַמִּי וְעַמִּי וְעַמִּי וְעַמִּי וְעַמִּי וְעַמִּי וְעַמִּי וְעַמִּי וְעַמִּי
אִיבְרִיא דְּשִׁפִּיתָא ὅστ᾽ ἀτεταπεινωμένα

Psalm lii.

7. וְעַמִּי וְעַמִּי וְעַמִּי וְעַמִּי וְעַמִּי וְעַמִּי וְעַמִּי וְעַמִּי וְעַמִּי וְעַמִּי
וְיַחְלִשִׁנָּךְ καὶ τὸ ῥίζωμά σου

Psalm liii.

5. כָּל עַבְדֵּי יְהוָה πάντες οἱ ἐργαζόμενοι

6. וְעַמִּי וְעַמִּי וְעַמִּי וְעַמִּי וְעַמִּי וְעַמִּי וְעַמִּי וְעַמִּי וְעַמִּי וְעַמִּי
כִּי־אֱלֹהִים מִן עַצְמוֹת חֲנָךְ הִבִּישְׁתָּה

1:10 D and LXX mistook the numeral for a collective noun "oxen".

1: 23 D and LXX read וְשֵׁם.

lii: 7 D and LXX read וְיַחְלִשִׁנָּךְ.

liii: 6 D and LXX probably read חֲנָךְ instead of חֲנָךְ.

אֲרוֹם אֱלֹהִים מְבַדֵּר תְּקוּף מְשִׁירִית חֵיִיבִיא בְּהִיתָא אֲנִדְרָא פֶּאֶרֶסֶאֶכָאֻן
 ὅτι ὁ θεὸς διεσκόρπισεν ὅσα

Psalm liv.

וְעַלְיִמִּין קְרָאִיֹּסִי סַחֲתָא וְעַרְצִים.
 6. יְהוָה מְבַדֵּר תְּקוּף מְשִׁירִית חֵיִיבִיא אֲנִדְרָא פֶּאֶרֶסֶאֶכָאֻן
 ἵνα ἐν τῇ ψυχῇ μου

Psalm lv.

9. אֲחִישָׁה מְמַלֵּךְ לִי אֲחִישָׁה מְמַלֵּךְ לִי
 τὸν σώζοντά με
 12. אִתְרִנּוּשִׁיא בְּמִצְעָה אֲדִיקִיא καὶ ἀδικία
 15. בְּרִנָּה; נְתִיץ רֹא עֲדֵסְמָטָא ἐδέσματα
 בְּמִדְּוִבִיָּא ἐν ὁμονοίᾳ
 19. אֲפֹד תָּוֹן עֲרִיזֹנְטֵא ἀπὸ τῶν ἐγγιζόντων
 מִלִּי לְמַקְרֵב בֵּישׁ לִי
 20. וְיִתִּיב שְׁמִיא מְלַקְדָּמִין לְעַלְמִין אֲלֹוֹנֹוֹן אֲפֹד תָּוֹן
 22. אֲפֹד תָּוֹן אֲפֹד תָּוֹן חֲלֹק מִחֲמַת פִּי וְקִרְבָּלוֹ
 מִלִּי מִדְּמֵרִיסָאֻן אֲפֹד ὀργῆς τοῦ προσώπου αὐτοῦ
 וְיִתִּיב שְׁמִיא מְלַקְדָּמִין לְעַלְמִין אֲלֹוֹנֹוֹן
 23. מְבַדֵּר תְּקוּף מְשִׁירִית חֵיִיבִיא אֲנִדְרָא פֶּאֶרֶסֶאֶכָאֻן

Psalm lvi.

2. שְׁמִיָּנִי מִקְרָאִיֹּסִי κατεπάτησέν με
 7. יְהוָה מְבַדֵּר תְּקוּף מְשִׁירִית חֵיִיבִיא אֲנִדְרָא פֶּאֶרֶסֶאֶכָאֻן

lv: 9 D and LXX read אֲחִישָׁה instead of אֲחִישָׁה; and for מְמַלֵּךְ
 מְמַלֵּךְ. lv: 15 For מְבַדֵּר T and LXX read צִידָה or מְבַדֵּר.

lv: 19 D and LXX read מְקַרֵּר לִי.

lv: 22 D and LXX read מְקַרֵּר לִי.

lvi: 2 D, LXX and T read שְׁמִיָּנִי.

9. אלמא נרי ספרתה אתה שימה דמעתי בנאדך הלא בספרתך.
 וְיִשְׁמַח אֱלֹהִים בְּיִשְׁמַח וְיִשְׁמַח בְּיִשְׁמַח הָאֱלֹהִים הָאֵלֹהִים הָאֵלֹהִים הָאֵלֹהִים הָאֵלֹהִים
 τὴν ζώην μου ἐξήγγειλά σοι ἔθου τὰ δάκρυά μου ἐνώπιόν
 σου ὡς καὶ ἐν τῇ ἐπαγγελίᾳ σου הלא יהוה בויקיד דמעתי
 בחושבנך

14. הלא רנלי וְיִשְׁמַח אֱלֹהִים καὶ τοὺς πόδας μου רנלי

ibid. להתהלך לפני הָאֱלֹהִים הָאֵלֹהִים הָאֵלֹהִים הָאֵלֹהִים הָאֵלֹהִים
 πιον κדם ממהלכא

Psaln lvii.

4. וְיִשְׁמַח אֱלֹהִים בְּיִשְׁמַח חרף שאפי.
 ἔδωκεν εἰς ὄνειδος τοῖς καταπατοῦντάς με חסד שייפי לעלמין

5. וְיִשְׁמַח אֱלֹהִים בְּיִשְׁמַח חלק נפשי בתוך לבאם אשכבה להמים.
 וְיִשְׁמַח אֱלֹהִים בְּיִשְׁמַח καὶ ἐρύσατο τὴν ψυχὴν μου ἐκ μέσου
 σκύμνων ἐκοιμήθητεν τεταραγμένους במצע שלהובין
 אדמוך ביני מלהטין

8. ואומר וְיִשְׁמַח אֱלֹהִים καὶ ψαλῶ ἐν τῇ δοξῇ μου ואומר

Psaln lviii.

2. צדיקי ~ ~ האמנם

3. וְיִשְׁמַח אֱלֹהִים בְּיִשְׁמַח חמס ידיכם תפלסון.
 αἱ χεῖρες ὑμῶν συνπλέκουσιν חסון ידיכון יתקנן

9. וְיִשְׁמַח אֱלֹהִים בְּיִשְׁמַח חסד כמו שבלול

ib. נפולא ואשותא וְיִשְׁמַח אֱלֹהִים ἐπέπεσε πῦρ נפל אשת

11. אמתורין וְיִשְׁמַח אֱלֹהִים τὰς χεῖρας αὐτοῦ אמתורין

lvi: 9 For נרי, D and LXX probably read נרי; placing the verb
 in the first person.

lvii: 4 M. T. might be translated in agreement with D.

lvii: 8 ψαλω] + σοι ἐν τῇ δοξῇ μου N (om σοι N^a).

lviii: 9 D and LXX read נפל אשת.

10. עוֹשֵׁי כֹחַ לִי τὸ κράτος μου
12. תְּרִיסָנָה הַיָּמִינִי הַיָּמִינִי הַיָּמִינִי

6. **וְלֹא יִחַסֵּם מִן מִצְרַיִם** להתגוסס מפני קשם
 φυγεῖν ἀπὸ προσώπου τόξου קשמים
 7. **צְלוּתִי** καὶ ἐπάκουσόν μου **חַסְדִּי** ועננו
 9. **אוֹלַמִּי** μου βασιλεύς **מַחֲרִי**

[illegible]

3, 8. מורקני μου θεός **אלה צורי**
 5. יחון **יחזקאל** εδραμον ירצו
 8. עשני μου **סביו** της βοηθείας **עזי**
 10. נשן **חלם** αδιῆσαι לעלות

li : 8 מן is ordinarily regarded as imper. of מנה. D and LXX regarded it as the personal pronoun; which is probably correct, since this reading makes better sense.

11. **וּבְנוּל אֶלְתִּהֲבִלוּ** **וּבְנוּל אֶלְתִּהֲבִלוּ** και ἐπὶ ἀρπάγματα μὴ ἐπιποθεῖτε תקבלון **וּבְנוּל אֶלְתִּהֲבִלוּ**

Psalm lxiii.

11. **יְחִלּוּנִיָּה** **יְחִלּוּנִיָּה** παραδοθήσονται יגירהו

Psalm lxiv.

2. **בְּשִׁיחִי** **בְּשִׁיחִי** ἐν τῷ δέεσθαι με πρὸς σέ
בעידן צלותי
7. **וּכְאֵן** **וּכְאֵן** ἐξέλιπον תמנו
8. **וְיָרִי** **וְיָרִי** ἐψαυθήσεται עילוייהון וירם
9. **וּמִלְשָׁלֹן** **וּמִלְשָׁלֹן** ἐταράχθησαν יתגודדו

Psalm lxv.

2. **מִתְחַשְׁבָּא** **מִתְחַשְׁבָּא** πρέπει דמיה
3. **וְיָרִי** **וְיָרִי** εἰσάκουσον προσευχῆς μου
מקבל צלותא
4. **וּמִלְשָׁלֹן** **וּמִלְשָׁלֹן** λόγοι ἀνόμων דברי עונת
8. **וְיָרִי** **וְיָרִי** ταραχθήσονται τὰ
וירכפת אומיא וירכפת
10. **וְיָרִי** **וְיָרִי** τὴν τροφήν αὐτῶν דננם
12. **וְיָרִי** **וְיָרִי** εὐλογήσεις τὸν
στεφανὸν τοῦ ἐνιαυτοῦ שנת אכלילתא שנת
14. **וְיָרִי** **וְיָרִי** πληθυνοῦσι ירעפו יתחפין

lxiv: 7 M. T. will bear the interpretation of D and LXX.

lxiv: 8 D and LXX read וינרם.

lxv: 8 D and LXX read ייהמון.

lxv: 12 **וְיָרִי** for **וְיָרִי** seems to have been the reading of D and LXX. **וְיָרִי** may have been supplied from the preceding verse.

אֶל־כַּחֲסֵי הַלַּיְלָה וְהַלְלוּ אֶת־יְהוָה כַּיּוֹנֵת וְכַיּוֹנֵת וְכַיּוֹנֵת καὶ καταπαύσωμεν τὰς ἐορτὰς Κυρίου
מִבְּתֵהוּן כָּל מַעֲרֵעֵי דַּלְהָא בִּארְעָא אֶת־יְהוָה אֶת־יְהוָה אֶת־יְהוָה

19. נֶפֶשׁ תּוֹדֵךְ לִי נֶפֶשׁ תּוֹדֵךְ לִי נֶפֶשׁ תּוֹדֵךְ לִי ψυχὴν ἐξομολογουμένην
נֶפֶשׁ מֵאֲלֵפִי אֲוִירֶיךָ שׁוֹי

Psalm lxxv.

2. אֶת־יְהוָה אֶת־יְהוָה אֶת־יְהוָה אֶת־יְהוָה אֶת־יְהוָה אֶת־יְהוָה אֶת־יְהוָה
ἐπικαλεσόμεθα τὸ ὄνομα σου διηγῆσομαι πάντα τὰ θαυμάσιά σου שְׁמְךָ וְקִיַּב שְׁמְךָ
אִישׁתַּעֲיוּ פְּרִישׁוֹתֶיךָ

3. כִּי־אֶקַּח מוֹעֵד וְכִי־אֶשָּׁב וְכִי־אֶשָּׁב וְכִי־אֶשָּׁב ὅταν λάβω καιρόν
אֲרוֹם אִירֹעַ זְמַנָּא

7. מוֹרִיִּיא הָרִים ὀρέων

9. אֶת־יְהוָה אֶת־יְהוָה אֶת־יְהוָה אֶת־יְהוָה אֶת־יְהוָה καὶ ἐκλινεν ἐκ τούτου
εἰς τοῦτο ~

Psalm lxxvi.

6. אֶת־יְהוָה אֶת־יְהוָה אֶת־יְהוָה אֶת־יְהוָה אֶת־יְהוָה אֶת־יְהוָה
ἐταράχθησαν πάντες οἱ ἀσύνετοι τῇ καρδίᾳ וַיִּנִּי מַעֲלִיָּהוּן
קִרְבָּא נִיבְרִי לִיבָא

7. וְכִי־אֶשָּׁב וְכִי־אֶשָּׁב וְכִי־אֶשָּׁב οἱ ἐπιβεβηκότες τοὺς ἔπλους
וּפְרִשְׁן אִיתַעֲקְרוּ

11. אֶת־יְהוָה אֶת־יְהוָה אֶת־יְהוָה אֶת־יְהוָה אֶת־יְהוָה אֶת־יְהוָה
ὅτι ἐνθύμιον ἀνθρώπου ἐξομολογήσεται σοι כְּדֵי אֲנִי רֵנוּ עַל
עַמְּךָ אֲנִי מִדְּחִים עֲלֵיהֶן וְהִנֵּן יוֹדוּן לְשִׁמְךָ

lxxiv: 19 D and LXX read נֶפֶשׁ תּוֹדֵךְ לִי.

lxxv: 2 The translators probably read מִבְּתֵהוּן נֶפֶשׁ תּוֹדֵךְ לִי.

lxxv: 3 מוֹעֵד may mean either "congregation" or "certain time".

lxxv: 7 הָרִים is commonly derived from רֹם; but D, LXX and T make it a pl. noun from רָו. ἐρημῶν] + ορεων MRT.

lxxvi: 6 D and LXX perhaps read אֲבִירִי לִבָּא.

Psalm lxxvii.

5. אַחַדְתָּא תִּימֹרְתִיָּא דְעֵינִי מִן שְׁמוֹת עֵינִי
 אחדתא תימורתייא דעייני מן שמוֹת עייני
 βοντο φυλακάς οἱ ἐχθροί μου

11. אִשְׁתָּא אִשְׁתָּא דְחַלְלָא חֲלוּתִי הִיא שְׁנוֹת יַמִּין עֲלִיָּן
 אשתא אשתא דחללא חליתי היא שנות ימין עלין
 αὐτῇ ἢ ἀλλοίωσις τῆς δεξιᾶς τοῦ ὑψίστου
 מרעותי היא אשתנן ὑψίστου
 נבורת ימין עילאה

12. אֲדַכְרֵהּ דְּאִשְׁתָּא דְּחַלְלָא אֲזִכִּיר
 אדכרה דאשתא דחללא אזכיר

Psalm lxxviii.

13. וִיכָא אֲסֹכֹן כֹּסֶל נָר
 ויכא אסכון כוסל נר

25. מִלֵּאכִיָּא אֲגְגֵּלֹן מִלֵּאכִיָּא אֲבִירִים
 מלאכיא אגגלון מלאכיא אבירים

33. מִסְכַּחְתִּיָּא בְּכַהֲלָא וְשִׁינִי עֲזָלִיטֹן. *ibid.* בְּכַהֲלָא
 מסכחתיא בכהלה ושייני עזליטון. *ibid.* בכהלה
 μετὰ σπουδῆς

36. וְשִׁנִּנִּין הִגָּאִתְּשָׁן וִיפְתָּחוּ
 ושינינין היגאתשן ויפתחו

41. תִּיּוּהָא פֶּאֶרֶזְשִׁינָא דְחַלְלָא דְחַלְלָא
 תיוהא פארזשינא דחללא דחללא

42. מִן מַעֲרִיקָא עֲלִיבֹנְטֹס עֲקֵרֹס
 מן מעריקא עליבונטוס עקירוס

48. מִן מַעֲרִיקָא עֲלִיבֹנְטֹס עֲקֵרֹס καὶ τὴν ὑπαρξίν
 מן מעריקא עליבונטוס עקירוס καὶ τὴν ὑπαρξίν
 αὐτῶν τῷ πυρὶ λῖσι
 וניתידון לרשפין

49. מִלֵּאכִיָּא רַעִים δὲ ἀγγέλων πονηρῶν
 מלאכיא רעים δὲ ἀγγέλων πονηρῶν
 דאונדין בישין

50. וְחִיתָם לְדַבְרֵהּ לְחַלְלָא וְחִיתָם לְדַבְרֵהּ
 וחיתם לדברה לחללא וחיתם לדברה
 εἰς θάνατον ὑπὸ τῆς οὐραίας
 ובעירה למוותא

53. לְרוּחָא דְּאִשְׁתָּא דְּחַלְלָא
 לרוחא דאשתא דחללא

62. וְכַתְּבָהּ תִּיּוּהָא וְכַתְּבָהּ תִּיּוּהָא
 וכתבה תיוהא וכתבה תיוהא
 μίαν αὐτοῦ ὑπερεῖδεν ἁρτί
 ובאחסנתיה ארניו

lxxvii: 11 שְׁנוֹת may be either the pl. of the noun שנה, or
 infin. of the verb. In the latter case, it might explain the
 rendering of D and LXX.

lxxvii: 12 D, LXX, T have followed the Kerē.

lxxviii: 53 D and LXX read בכח.

64. לא ספיקן דתבכוון **לא חתפ** οὐ κλαυσθήσονται
 69. הך ארעא **כחיה** ἐν τῇ γῇ
 70. מן **חיה** מכלאת **חיה** ἐκ τῶν ποιμνίων τῶν προ-
 βατών עדריא דענא
 71. אייתיה למשלם **לחיה** ποιμαίνειν הביאו לעות.

Psalm lxxix.

10. למח יימרון **גלה נא חיה** μή ποτε εἵπωσιν
 ibid. יתגלי **חיה** נקמת
 ἢ ἐκδίκησις פורענות

Psalm lxxx.

2. דשכינתיה **חיה** ὁ καθήμενος ἐπὶ
 5. דעמך **חיה** τοῦ δούλου σου
 7. יתלעבון להון **חיה** ἐμυκτηρίσαν ἡμᾶς
 16. ועל מלכא משחא **חיה** υἱὸν ἀνθρώπου ועל-בן

Psalm lxxxi.

6. לאידעתי אשמע **חיה** ἐκ γῆς בכל ארעא. ibid.
 דלא חכימית אליפית שמעית **חיה** ἔγνω ἤκουσεν
 9. ~ **חיה** καὶ λαλήσω ~
 16. יכדבון ליה **חיה** ἐψεύσαντο αὐτῷ
 17. **חיה** ἐψώμισεν
 ἔχόρτασεν **חיה** אשבעינך

Psalm lxxxii.

3. מסכינא ויתמא **חיה** ὀρφανὸν καὶ πτωχόν

lxxviii: 69 An example of the carelessness common to D and, occasionaly found in LXX; both translators undoubtedly read בארץ.

lxxxii: 6 Pa² and Us^m read **חיה**.

[illegible]

6. ην ~~οὐκ~~ αντίληψις αὐτοῦ ἢ ἐκνεύσεως

[illegible]

8. **וְיָשָׁב אֱלֹהִים אֶלְצָם יְרָאָה** ὁφθῆσεται ὁ
דילחון קדם יהוה **וְיָשָׁב אֱלֹהִים אֶלְצָם יְרָאָה**
θεὸς τῶν θεῶν

יְהוָה אֱלֹהֵינוּ Kýrie ó theós יהוה 13.

II. **יחד לבבי** εὐφρανθήτω ἡ καρδία μου **לחד לבבי**

4. שִׁכְחָהּ כַּעֲדָה וְכַלָּם καὶ λαὸς Αἰθιοπῶν יוֹשֵׁב עַ

7. שרין ἀρχόντων ושרים.

דלית ליה חילא αβοήθητος וּלְבָרֵךְ לַבּוֹרֵךְ אֱלֹהֵי אִשְׂרָאֵל 5.

lxxxiii: 2 **ס** and **LXX** derived **למי** from **למה**, and changed the negative into an interrogative.

lxxxiv: 7 **ד** and **LXX** differ from the usual rendering; but the readings are not mistakes: **יר** signifies "to sprinkle" and "to teach", and **ברכות** can be pl. of either **בְּרָכָה** "blessing" or **בְּרִיכָה** "pool".

lxxxiv: 8 D and LXX read ἐκ . Κυριε] + ο θεος N^{caRT} .

lxxxvi: 11 D and LXX derived יחד from חדה.

lxxxvii: 4 D and LXX read **ⲟϥ**.

lxxxvii: 7 D and LXX read as if the M. T. were ישרים חללים וכל-מעני בך

lxxxviii:5 Another example of a **D** word similar to the Hebrew in appearance, but having a different signification.

3, 6. ממותא ואיתרנישתא **הפועל** מדבר הוות 3, 6. και από λόγου
ταραχώδους

4. תריסא וענילא הימנותיה **הפועל** צנה וסורה אמתו 4. δπλα κυκλώσει
σε ή ἀλήθεια αὐτοῦ

13. על גור **הפועל** על-שחל 13. ἐπ' ἀσπίδα

14. מכול **הפועל** דל כח כי בי חשק 14. ὅτι ἐπ' ἐμὲ ἤλπισεν
מכול די במישרי

Psalm xcii.

15. כבהתהון יעבדון **הפועל** יגובון 15. πληθυνθήσονται

Psalm xciii.

1. תקיה **הפועל** תכון 1. ἐστερέωσεν

Psalm xciv.

19. מחשבתא בנוי **הפועל** שרעמי בקרבי 19. τῶν ὀδυνῶν μου ἐν
τη καρδίᾳ μου

21. יכנשון **הפועל** יגדו 21. θηρεύσουσιν

Psalm xcv.

1. קדם תקיה פורקנא **הפועל** לצור ישענו 1. τῷ θεῷ τῷ σωτῆρι ἡμῶν

4. רום מוויא די ליה **הפועל** ותועפות הרים לו 4. καὶ τὰ ὕψη τῶν ὀρέων

11. **הפועל** ג- אשר 11. ὡς

Psalm xcvi.

7. ועושנא **הפועל** עז 7. καὶ τιμὴν

9. בשיבהדות **הפועל** בהדרת-קדש 9. ἐν αὐλῇ ἁγίᾳ αὐτοῦ
קדשא

10. תכין **הפועל** תכון 10. κατέρρωσεν

xcī: 3 D and LXX read **הפועל**; in v. 6, the LXX translate it by
πράγματος, while D again reads **הפועל**.

xciv: 21 All the translators seem to have read יגדו.

Psalm xcvi.

7. עֲמִיא פִלְחִי מַעֲוֵתָא οἱ ἄγγελοι αὐτοῦ
 11. דִּנָּה אֲנֵתֵי־לֵעֵן אֲנֵתֵי־לֵעֵן

Psalm xcvi.

7. יִכְלִי סַלְעֻדְהָטָו σαλευθήτω

Psalm xcix.

1. דִּי שְׂכִינְתִּיה שְׂרִיא בִּינִי ο καθήμενος ἐπὶ
 5—6. מֹשֶׁה אֱלֹהִים מֹשֶׁה ἅγιός ἐστιν Μωϋσῆς
 מֹשֶׁה קְדוֹשׁ הוּא: מֹשֶׁה קְדוֹשׁ הוּא: מֹשֶׁה קְדוֹשׁ הוּא:

Psalm ci.

5. לֹא אֶכְלֵם אֶת־לֶחֶם אֶת־לֶחֶם לֹא אֶכְלֵם οὐ συνήσθιον
 לֹא אֶכְלֵם אֶת־לֶחֶם אֶת־לֶחֶם לֹא אֶכְלֵם

Psalm cii.

9. מִתְּלַעְבִּי οἱ ἐπαινοῦντές με
 12. מִלֵּא אֶת־לֵבִי ἐκλίθησαν
 24—25. קָצָר יָמִי אֶמֶר אֱלִי
 τὴν ὀλιγότητα τῶν ἡμερῶν μου ἀνάγγελόν μοι
 אֶת־קְצֹרַת יְמֵי אֶמֶר אֱלִי

Psalm ciii.

16. οὐκ ἐπιγνώσεται ἔτι τὸν τόπον αὐτοῦ
 οὐκ ἐπιγνώσεται ἔτι τὸν τόπον αὐτοῦ

xcvii: 11 D, LXX and T read וְיָרִי; for which word the M. T. וְיָרִי was probably originally intended. (See Baethgen, *Der textkrit. Werth d. alten Uebersetz. zu d. Ps. J. P. T.* No. 4, 1882, p. 652).

xcviii: 7 For יָרִי, the translators read יָרִי.

cii: 9 D and LXX read קָצָר יָמִי.

cii: 24 D and LXX read קָצָר יָמִי אֶמֶר אֱלִי.

ciii: 16 (See note in Baethgen, *Der textkrit. Werth d. alt. Uebersetz. zu d. Ps. J. P. T.* 1882, No. 4, p. 653).

Psalm civ.

12. מִן עֲפָאִים מִן כַּסֵּה אֶל מֶסֶסוּ τῶν πετρῶν
מִבְּנֵי זִמְיָא

15. מִן חֲפֵזֵי אֲחֵסֶה לְהַצְחִיל פְּנִים τοῦ ἱλαρῦναι πρόσωπον
לְאַנְהֲרָא אִמְיָא

20. רַחֲשֵׁן חֲפֵזֵי דִּיעֲלֵסוֹנְטַי תִּרְמַשׁ

35. הַלְלִיָּהּ ~ ~ הַלְלִיָּהּ

Psalm cv.

4. וְאַוְרִיחִיָּה קְרַטַּיֹוּדְהִי אֲחִישָׁלַח וְחָזַן

17. לְעִבְדָּא לְחַבְדֵּהוּ עִיס דּוּלֵיָּאֵיַן εἰς δουλείαν

21. שְׁדַר ~ ~ שְׁמֹו

22. לְמִסְרָא תּוּגִיָּה דֵּי תּוּ פַּיִדֵּי־סַי τοῦ παιδεῦσαι

27. שְׁוֹו עִדֵּי־חַבְדֵּי שְׁמֹו

28. וְלֹא סְרִיבֹו סְכִי־סְכִי־וֹס וְלֹא־מְרוֹ καὶ παρεπίκραναν

45. הַלְלִיָּהּ ~ ~ הַלְלִיָּהּ

Psalm cvi.

1. הַלְלִיָּהּ ~ ~ הַלְלִיָּהּ

4. אֲדִכְרָ לִי מְנִשְׁדֵּי־אֲחִישָׁלַח וְזִבְרֵי

15. פְּתִרְנוֹתָא פִּלְהִשְׁמוֹנִיָּהּ סְכַח־רֹוֹן

45. וְדִכִּיר לְהֹן עִמְנִשְׁדֵּי־אֲחִישָׁלַח וְיֹזְכֵר לְהֹם

48. אֲמֵן הַלְלִיָּהּ גֵּנֹוִיטֹו גֵּנֹוִיטֹו אֲסַח־אֲסַח־אֲמֵן הַלְלִיָּהּ

civ: 12 D and LXX probably read כִּיפָאִים. Although the LXX has πετρῶν, the sense is the same.

cv: 4 D and LXX read וְחָזַן.

cv: 17 O' εἰς δουλείαν; Swete εἰς δοῦλον.

cv: 22 D and LXX mistook אֲסַר for יִסַּר.

cv: 28 D and LXX derived מְרוֹ from מָרָר, and dropped the negative.

cvi: 15 D and LXX read רַצֵּן.

cvi: 48 γενοῖτο] + γενοῖτο AR^aT.

Psalm cvii.

4. **לֹא כִּבְדָּרָא תְּעוּ בַּמְדַּבֵּר בִּישְׁמוֹן דָּךְ עִיר מוֹשֵׁב לֹא מִצָּאוּ**
אֲנֵשׁ אֶל אֲנֵשׁ דְּכִבְדָּרָא דְּכִבְדָּרָא ἐπλανήθησαν ἐν τῇ ἐρήμῳ ἐν ἀνδρῶν ὁδὸν πόλιν κατοικη-
 τηρίου οὐχ εὔρον בית עמא ואמר איתגבי ישראל דבית ישראל על עמא
 ישראל מעו במדברא בצדי אורחא קרתא דמיתבא לא אשכחו

10. **בְּסִינָף אֲנִי** ἐν πτωχίᾳ

11. **כִּיבְדָּרָא** παρεπίκραναν

12. **כִּשְׁלוֹ** ἡσθένησαν

17. **אֲנִי מִן אֲנִי** ἀντελάβετο αὐτῶν ἐξ ὁδοῦ ἀνομίας αὐτῶν מלך חוקיה על
 שבטא דבית יהודה איתגבי

Psalm cviii.

2. **כִּיבְדָּרָא** ἐτοίμη ἡ καρδία μου

9. **כִּיבְדָּרָא** βασιλεύς μου

Psalm cix.

8. **כִּיבְדָּרָא** καὶ τὴν ἐπισκοπὴν αὐτοῦ
 מניין שנוי

20. **כִּיבְדָּרָא** τοῦτο τὸ ἔργον

22. **כִּיבְדָּרָא** τετάρακται

Psalm cx.

2. **כִּיבְדָּרָא** δυνάμεως

3. **כִּיבְדָּרָא** ἐξεγέννησά σε

cvii: 4 In M. T. דָּךְ is connected with בִּישְׁמוֹן by the accent. Olshausen has suggested דָּךְ לֹא as the reading of D and LXX.

cvii: 17 Hitzig has suggested as the reading of D and LXX אֲנִי לֹא; and Olshausen חֲלוּם, from a root אָמַל.

cix: 22 D and LXX read יָדִיל.

cx: 3 D and LXX perhaps read יִלְדָּךְ.

Psalms cxvi.

1. **יְהוָה הוֹצִיאָנִי מִן־הַמָּוֶת** אהבתי כִּי־שָׁמַע יְהוָה אֶת־קוֹלִי תַחֲנוּנִי
מִלֵּךְ הַחַיָּה־הַמָּוֶת Ἠγάπησα ὅτι εἰσακούσεται ὁ θεὸς τῆς φωνῆς
 רַחֲמֵימִית אֲרוֹם יִשְׁמַע יְהוָה ית קִלִּי בַעֲוֹתֵי מוֹתִי דֵּשֶׁשֶׁשׁ
 6. **שָׁרְנוּנִיָּא לַעֲבֹדָה פְּתָאִים** τὰ νῆπια
 9. **אֶתְהַלֵּךְ קִדָּם יְהוָה הַאֲבִי מִן־הַמָּוֶת** אֶתְהַלֵּךְ לִפְנֵי יְהוָה
 11. **בְּמַעְרֶקְךָ כִּי־חַיָּה־הַמָּוֶת** τῇ ἐκστάσει
 16. **אֲרוֹם ~ ~ כִּי**
 19. **הַלְלוּיָהּ ~ ~ הַלְלוּיָהּ**

Psalms cxvii.

2. **הַלְלוּיָהּ ~ ~ הַלְלוּיָהּ**

Psalms cxviii.

6. **מִי־מָרָא מִן־הַמָּוֶת** Κύριος ἔμοι βοήθς יהוה לי
 דִּיהוּה בַּמַּעֲדִי
 7. **מִי־מָרָא מִן־הַמָּוֶת** Κύριος ἔμοι βοήθς יהוה לי בַּעֲוִי
 דִּיהוּה לַמַּסַּעֲדָה
 13. **אֲשֶׁר־הָאֵלֹהִים הָאֵלֹהִים** ὡςθεὶς
 ἀνετράπηεν τοῦ πεσεῖν יְהוָה לִמְנַפֵּל דְּחִית יְתִי
 16. **מִרְמָמָה** ὕψωσέν με

Psalms cxix.

9. **הַאֲבִי מִן־הַמָּוֶת** φυλάσσεσθαι τοὺς λόγους
 לַמִּסַּר הַדְּבָרִיךְ
 16. **אֶתְפַּרְנֵק** μελετήσω
 24. **מִרְנוּקִי** μελέτη

cxviii: 16 D and LXX read **רוממני**.

cxix: 9 D and LXX read **דברך**.

cxix: 16 D and LXX read **אשיחה** (Oppenheim, *Die Syr. Uebersetz. des fünft. Buches der Ps.* p. 20).

- cxix: 29 **ס** and LXX also read ותורתך for ותורתך.
 cxix: 109 **ס** and LXX read כנפך. $\chi\epsilon\pi\sigma\epsilon\chi\epsilon\varsigma$ σου ^{ca} RT,
 $\chi\epsilon\pi\sigma\epsilon\chi\epsilon\varsigma$ μου A. cxix: 118 **ס** and LXX read תרעיתם.
 cxix: 127 cf. Ps. xix: 11; xxi: 4.

130. שרניני **לְבָבִי** νηπίους
 131. **וְאֶלְפִית** ἡλκυσα πνεῦμα
 150. **וְהָאֵלֹהִים** οἱ καταδιώκοντές με
 רָדְפִי וְנֹא אֲנוּמִיָּא
 163. **שָׁקְרָא** ἀδικίαν שָׁקְרָא

Psalm cxx.

2. **מִסְפִּיּוֹתָא** χειλέων ἀδικῶν
 רִשְׁקָרָא
 5. **וְהָיָה** ὅτι ἡ παρουκία μου
 אָרוּם אִיתּוֹתְבִית עִם אֲוֹנָא
 7. **וְהָיָה** ἐπολέ-
 מουν με δωρεάν **וְהָיָה** לְקִרְבָּא

Psalm cxxii.

7. **בְּחִילְךָ** ἐν τῇ δυνάμει σου **בְּחִילְךָ**

Psalm cxxiv.

7. **תְּקִלָּא** τῶν θηρευόντων **וְהָיָה** יוֹקְשִׁים

Psalm cxxvi.

1. **וְהָיָה** ὡς παρακεκλημένοι **וְהָיָה** כְּחֹלְמִים
 מְרַעִיא דִּאִיתְסִיין
 6. **וְהָיָה** τὰ σπέρματα **וְהָיָה** מִשְׁדְּהוֹרַע

Psalm cxxvii.

3. **וְהָיָה** ὁ μισθός **וְהָיָה** שְׂכָר פְּרִי הַבֶּטֶן
 τοῦ καρποῦ τῆς γαστρὸς αὐτῆς **וְהָיָה** מַעַא

cxix: 150 D and LXX read **וְהָיָה** (see Oppenheim, *Die Syr. Uebers. des fünft. Buches d. Ps.* p. 29).

cxx: 5 D and LXX seem to have read **וְהָיָה**; thus making נִרְתִּי a substantive. (Oliver, *Trans. of the Syr. Ps.* p. 281).

cxxvii: 3 The unpointed M. T. might be rendred as D and LXX.

Psalm cxxix.

3. האריכו למעניתם **אֲרִיכּוּ לְמַעֲנִיתֵם** ἐμάκρυναν τὴν
ἀνομίαν αὐτῶν למורדותהן אוריכו

7. מעמר **מַעֲמַר** ὁ τὰ δράγματα συλλέγων מעמר

Psalm cxxx.

5. ולאיקריה אורית ~ ~ ולדברו הוחלתי

6. נפשי לאדני משמרים לבקר שמרים לבקר **נַפְשִׁי לַאֲדֹנָי מִשְׁמָרִים לְבָקֵר שְׁמָרִים לְבָקֵר** ἤλπισεν ἡ
ψυχὴ μου ἐπὶ τὸν κύριον ἀπὸ φυλακῆς πρωΐας μέχρι νυκτός
נפשי אוריתא ליהוה מן נסורי מרת לצפרא דנמרין לקרבא קרבן צפרא

Psalm cxxxi.

1. לא נבה **לֹא נִבְהָ** οὐχ ὑψώθη לא נבה

Psalm cxxxii.

2, 5. לתקיפא **לְתַקִּיפָא** τῷ θεῷ לתקיפא

17. אצמח **אַצְמַח** ἐξανατελῶ אצמח

18. כליליה **כָּלִילִיָּה** τὸ ἀγίασμα μου נזרו

Psalm cxxxiii.

2. כמשח **כְּמִשַּׁח** ὡς μύρον כמשח

Psalm cxxxiv.

2. קודשא **קֹדֶשׁ** εἰς τὰ ἅγια קודשא

Psalm cxxxv.

14. ועל עבדיו **וְעַל עֲבָדָיו** καὶ ἐπὶ τοῖς
δούλοις αὐτοῦ παρακληθήσεται ברחמי יתוב **בְּרַחֲמֵי יִתְבּוֹב**
21. הלליו ~ ~ הלליו

cxxix : 3 D and LXX read עֲנִיָּוִתָם.

cxxxii : 2 D and LXX read לְאִירִי.

Psalm cxxxvi.

12. מַמְמָא וְשִׁלְשָׁלָה יְהוָה נִסּוּיָהּ

Psalm cxxxvii.

3. וְהוֹלִילֵנוּ אֱלֹהֵינוּ οἱ ἀπαγαγόντες ~

Psalm cxxxviii.

2. עַל כָּל שֵׁם עַל כָּל שֵׁם ἐπὶ πᾶν ὄνομα

Psalm cxxxix.

4. מַלְאָכָא לֹגֹס ἀδικος מַלְאָכָא

4—5. וְהוֹלִילֵנוּ אֱלֹהֵינוּ יְהוָה יָדַעְתָּ כָּל־הָאֵלֹהִים אַחֲרָיו וְקִדְּשָׁתָּ אֶת־שֵׁם־ךָ
יְהוָה אֱלֹהֵינוּ שׁוּבָה אֵלֵינוּ כֹּל־הַיּוֹם וְלַיְלָה וְלִפְנֵי־פָנֶיךָ אֱלֹהֵינוּ
מִחֲשַׁבְתָּ לִּבִּי כֹל־הַיּוֹם מִמֶּלֶךְ אֱלֹהֵינוּ וּמִמֶּלֶךְ אֱלֹהֵינוּ

6. אֵתֶרֶפֶת אֱלֹהֵינוּ נִשְׁבַּח ἐκκραταιώθη

8. אֵלֵינוּ אֱלֹהֵינוּ אֵלֵינוּ ἄν καταβῶ

13. אֲנִתֵּלָא אֲנִתֵּלָא אֲנִתֵּלָא אֲנִתֵּלָא אֲנִתֵּלָא ἀντελάβου
μου ἐκ γαστρός μητρός μου דאמי

15. גַּרְמִי גַּרְמִי τὸ ὀστοῦν μου

ibid. דִּי אַתְּ עֲבִידִית ὁ ἐποίησας אֲשֶׁר־עָשִׂיתִי

16. גַּלְמִי רָאוּ עֵינֶיךָ וְעַל־סִפְּךָ כָּל־מַעֲשֵׂי־יָדְךָ וְעַל־מַעֲשֵׂי־יָדְךָ
אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ τὸ ἀκατέργαστόν
σου εἶδον οἱ ὀφθαλμοί μου καὶ ἐπὶ τὸ βιβλίον σου πάντες
γρᾶφήσονται ἡμέρας πλασθήσονται καὶ οὐδεὶς ἐν αὐτοῖς
נושם חמין עיניך ועל ספר דכרנך כולהון יומי מכתבן ביומא דאתברי
עלמא מן שריויא איתבריון כולהון ביריתא ולית בחד חד ביניהון

cxxxix: 4 Symmachus translates οὐκ ἔστιν ἐν ἐμοὶ ἑτερολογία.

cxxxix: 15 D and LXX read אֲשֶׁר־עָשִׂיתִי.

cxxxix: 16 D and LXX possibly read גַּלְמִי for גַּרְמִי. The verb 'יצר' may mean either "to create" or "to shorten".

17. **לִּי הֵן לֵב יֵאֵס וְלִי מִהֲיָרָו רַעֲךָ אֶל מֶה עֲצָמוּ רֵאשֵׁיהֶם**
ܐܡܝܢܝܬܐ ܐܝܬܐ ܐܠܝܐ ܕܥܡܝܐ ܕܥܡܝܐ ἐμοὶ δὲ λίαν
 ἐτιμῆθησαν οἱ φίλοι σου ὁ θεὸς λίαν ἐκραταιώθησαν αἱ
 ἀρχαὶ αὐτῶν רבניהון רבניהון איתחילו אלהא צדיקא
 20. **ܐܠܝܬܐ ܕܥܡܝܐ ܕܥܡܝܐ ܕܥܡܝܐ ܕܥܡܝܐ** אשר ימרוך למומה נשוא לשוא עריך
ܕܥܡܝܐ ܕܥܡܝܐ ܕܥܡܝܐ ܕܥܡܝܐ ὅτι ἔρεις εἰς διαλογισμὸν λημψον-
 ται εἰς ματαιότητα τὰς πόλεις σου ניכלא על יימון בשמך
 23. **ܕܥܡܝܐ ܕܥܡܝܐ ܕܥܡܝܐ ܕܥܡܝܐ** הירחורי תאס תריבוס מו שרעמי

Psalm cxli.

1. **ܕܥܡܝܐ ܕܥܡܝܐ ܕܥܡܝܐ ܕܥܡܝܐ** חושה לי חיש לי
 4. **ܕܥܡܝܐ ܕܥܡܝܐ ܕܥܡܝܐ ܕܥܡܝܐ** συνδοιάσω αὐχός
 5. **ܕܥܡܝܐ ܕܥܡܝܐ ܕܥܡܝܐ ܕܥܡܝܐ** יהלמני צדיק חסד ויוכיחני שמן ראש אליני ראש כי עוד ותפלתי
ܕܥܡܝܐ ܕܥܡܝܐ ܕܥܡܝܐ ܕܥܡܝܐ παιδεύσει με δίκαιος ἐν ἐλέει καὶ ἐλέγξει με
 7. **ܕܥܡܝܐ ܕܥܡܝܐ ܕܥܡܝܐ ܕܥܡܝܐ** ωσει πᾶχος γῆς διερράγη ἐπὶ τῆς γῆς
 9. **ܕܥܡܝܐ ܕܥܡܝܐ ܕܥܡܝܐ ܕܥܡܝܐ** במדדיא בארעא

cxix: 20 עריך may mean "thine enemies" or "thy cities".

cxli: 4 D and LXX read יהלמני. It has been conjectured however that the reading of the syriac should be **ܕܥܡܝܐ ܕܥܡܝܐ ܕܥܡܝܐ ܕܥܡܝܐ** (Oliver, *Trans. of the Syr. Ps.* p. 311). συνδοιάσω | συνδυάσω A^{ca} A^a (?R). T] ενδυάσω A*.

cxli: 5 D and LXX read שמן ראש. The resemblance between the D and LXX is very marked. By some translators the D is made interrogative. (Oliver, *Trans. of the Syr. Ps.* p. 319).

Psalm cxliii.

3. דכרִיךְ **סבחי** ἐταπείνωσεν
 4. ישחעמם **סבחי** ἐταράχθη
 8. ~ **סבחי** Κύριε ~

Psalm cxliv.

9. **סבחי** **סבחי** ἐν ψαλτηρίῳ
 בנבלא עסרתי δεκαχόρδῳ

12. 13. 14. אשר בנינו כנמעים מגדלים בנעוריהם בטחיתו כוזיות מחסבות
 תבנית היכל; מזוית מלאים מפקים מן אל זן צאנו מאליפות מרבבות
 כחוצותיו; אלוףינו מסבלים אין פרץ ואין יוצאת ואין צוהה ברחבתיו
סבחי **סבחי** **סבחי** **סבחי** **סבחי** **סבחי** **סבחי** **סבחי** **סבחי** **סבחי**
סבחי **סבחי** **סבחי** **סבחי** **סבחי** **סבחי** **סבחי** **סבחי** **סבחי** **סבחי**
סבחי **סבחי** **סבחי** **סבחי** **סבחי** **סבחי** **סבחי** **סבחי** **סבחי** **סבחי**
סבחי **סבחי** **סבחי** **סבחי** **סבחי** **סבחי** **סבחי** **סבחי** **סבחי** **סבחי**
 ὧν οἱ υἱοὶ ὡς νεόφυτα ἠδρυμένα ἐν τῇ νηότητι αὐτῶν
 αἱ θυγατέρες αὐτῶν κεκαλλωπισμέναι περικεκοσμημέναι
 ὁμοίωμα ναοῦ τὰ ταμεῖα αὐτῶν πλήρη ἐξερευγόμενα ἐκ
 τούτου εἰς τοῦτο τὰ πρόβατα αὐτῶν πολύτοκα πληθύνοντα
 ἐν ταῖς ἐξόδοις αὐτῶν οἱ βόες αὐτῶν παχεῖς οὐκ ἔστιν
 κατάπτωμα φραγμοῦ οὐδὲ διέξοδος οὐδὲ κραυγὴ ἐν ταῖς
 ἐπαύλεσιν αὐτῶν מן רביין אוריתא רביין מן
 מליותהון בנתנא ויותנין וכשרין לכהניא דמשמשין במצע היכלא;
 תוסברנא מליין מספקן מן שתא לשתא ענגא מילדן אלפיא מפשן ריבבותא
 באשקקנא; תורינא מרי מכול לית תקוף ולא מפקא בישא ולית צוותת
 בכייתא בפלמיתנא

Psalm cxlv.

4. ונבורתך **סבחי** τὴν δυνάμιν σου ונבורתך
 5. ישחעון **סבחי** λαλήσουσιν אשיחה
 12. נבורתי **סבחי** τὴν δυναστείαν σου נבורתי

12. מלכותו **הַמַּלְכוּת** תְּהִי בַּאֲדָמָה σου מלכותיה

14. **יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ** πιστὸς Κύριος ἐν τοῖς λόγοις αὐτοῦ καὶ ὁσὶος ἐν
πᾶσι τοῖς ἔργοις αὐτοῦ ~

Psalm cxlvi.

10. הללויה ~ ~ הללויה

Psalm cxlvii.

16. **יְהוָה אֱלֹהֵינוּ** ὁμίχλην גִּיד

20. **יְהוָה אֱלֹהֵינוּ** οὐκ ἐδήλωσεν αὐτοῖς הוֹדְעֵנוּ
ibid. הללויה ~ ~ הללויה

Psalm cxlviii.

3. **יְהוָה אֱלֹהֵינוּ** τὰ ἄστρα καὶ τὸ φῶς
כוכבי נהדר

5. **יְהוָה אֱלֹהֵינוּ** ὅτι αὐτὸς
εἶπεν καὶ ἐγενήθησαν αὐτὸς ἐνετείλατο καὶ ἐκτίσθησαν ~

8. **יְהוָה אֱלֹהֵינוּ** κρύσταλλος קִשּׁוֹר

13. הללויה ~ ~ הללויה

Psalm cxlix.

9. הללויה ~ ~ הללויה

cxlv: 14 This reading is not in M. T. If translated, it
would be נֶאֱמַן יְהוָה בְּכָל דְּבָרָיו חֲסִיד בְּכָל מַעֲשָׁיו (see Baethgen,
J. P. T. 1892, No. iv, p. 667).

cxlviii: 5 Perhaps repeated from Ps. xxxiii: 9.

cxlviii: 10 D and LXX read יִצְחָק.

§ 4. *Summary of Part II—The internal evidence of a LXX influence upon the P^ešittâ Psalter*

A. The relation of the P^ešittâ to the Massoretic text.

While it is not perfectly obvious what was the original text of every book in the Syriac canon,¹ there can be no doubt that the basis of the Syriac Psalter was the Massoretic text. This is evident, not from the division of the Psalms themselves, which follows neither the Massoretic text nor the Septuagint, but from the faithfulness of the Syriac to the Hebrew not only in general, but in particular instances, where extreme divergences in the Greek would have necessitated corresponding variants in the P^ešittâ had the LXX been the basis of the translation. Thus, ψ v: 10 and xiv: 3 are found in all the Greek Mss. but in none of the Syriac. The Syriac translator would, also, have unwittingly incorporated many of the smaller additions found in that version, had he been translating from the Septuagint text.² That the Targum could have been the basis, or even the medium³, between the Greek and the Syriac versions, is still more impossible. Traces of Aramaic influence are easily discernible in the P^ešittâ⁴, but they extend no further than to the interpretation of words, seldom of sentences.

¹ Cf. Dathe's reply to Semler in *Psalterium Syriacum*, praef. p. xiseq.; also Tregelles, *Biblical Dictionary* in loco and W. R. Smith, *Encyc. Brit.* in loco. G. H. Gwilliam, *The Materials for the Criticism of the Pesh. N. T. Studia Biblica* vol. iii, p. 48.

² xvii: 21; xxiii: 4; xxxii: 10; lxx: 8; lxxxii: 2; lxxxix: 11; cvii: 2; cxviii: 104; cxxxi: 4 et al.

³ Buhl, *Canon and Text of the O. T.* p. 190. Gwilliam, *The Materials for the Crit. of the Pesh. N. T. Stud. Bib.* iii, 48.

⁴ Baethgen, *Der textkrit. Werth d. alten Uebersetz. zu d. Ps. J. P. T.* 1882, No. 3, p. 433 seq. and *Untersuchungen über die Psalmen nach der Pesch.* p. 25.

B. The relation of the Pešittâ to the LXX

That the Septuagint played an important part in the work of translating the Syriac Psalter, can no longer be denied. An examination of the preceding variants reveals the fact, that of 450 Greek and Syriac variants from the Massoretic text only 31¹, agreeing with the Targum, can possibly be ascribed to Aramaic influence. If the reading of some of the other Syriac Mss. be substituted for the text of Lee, twenty-five or thirty more variants may be added agreeing with the Septuagint against both Targum and Massoretic text.² This Septuagint influence displays itself in two ways:

- 1) in the interpretation of words and
- 2) in the translation of sentences.

A few illustrations will suffice to make both these uses clear.

1) ψ viii: 2 [ען] **ܐܝܢܘܢ** αἶνον; ψ xv: 3 [ܐܝܢܘܢ] **ܐܝܢܘܢ** τῷ πλησίον αὐτοῦ; ψ xviii: 26 [ܐܝܢܘܢ] **ܐܝܢܘܢ** μετὰ ἐκλεκτοῦ; ψ xx: 8 [ܐܝܢܘܢ] **ܐܝܢܘܢ** μεγαλυνθῆσόμεθα; ψ xxii: 1 [ܐܝܢܘܢ] **ܐܝܢܘܢ** τῶν παραπτωμάτων μου; ψ xxxiii: 7 [ܐܝܢܘܢ] **ܐܝܢܘܢ** ὡσεὶ ἄσκον; ψ xli: 4 [ܐܝܢܘܢ] **ܐܝܢܘܢ** ἐν τῇ κραταιότητι αὐτοῦ; V. 7 [ܐܝܢܘܢ] **ܐܝܢܘܢ** ἐσαλεύθη; ψ lxviii: 6 [ܐܝܢܘܢ] **ܐܝܢܘܢ** ἐν τάφοις; ψ lxviii: 28 [ܐܝܢܘܢ] **ܐܝܢܘܢ** ἡγεμόνες αὐτῶν; ψ lxxviii: 33 [ܐܝܢܘܢ] **ܐܝܢܘܢ** μετὰ σπουδῆς; ψ lxxxvi: 11 [ܐܝܢܘܢ] **ܐܝܢܘܢ** εὐφρανθήτω; ψ xciv: 19 [ܐܝܢܘܢ] **ܐܝܢܘܢ** ἐν τῇ καρδίᾳ μου;

¹ v. 10; vii: 7; xi: 1; xviii: 18; xix: 8; xxii: 14; xxiii: 6; xxvii: 2; xxxiii: 7; xli: 9; lv: 12; lix: 10; lxvi: 12; lxxi: 20; lxxviii: 72; lxxix: 7; xc: 10; xcvi: 11; cv: 22; cvi: 3; cxv: 16; cxviii: 14; V. 15; cxix: 9, 17; ci: 16, 42, 103; cxxxix: 17; cxl: 12.

² Ch. iv, § 2, p. 69—95.

ψ xcvi:7 [ירעם] **סמב** σαλευθήτω; ψ cv:22 [למסר] **קנא** τοῦ παιδεῦσαι; ψ cvi:15 [ויון] **סבב** πλησμονήν; ψ cxvi:6 [מתאים] **לכבד** τὰ νήπια; ψ cxix:131 [ואשכח] **אני** και ἤλκυσα πνεῦμα; ψ cxxxii:17 [אצמי] **אני** ἐξαντελῶ.

2) Just as frequently is LXX influence observable in the rendering of phrases and sentences. A few instances are ψ ix:7 **כל־עבד־יְהוָה כְּעַבְדֵּי הַלֵּל** [האויב תו חרות לנצח] τοῦ ἐχθροῦ ἐξέλιπον αἱ ῥομφαῖαι εἰς τέλος; ψ xxx:8 **העמדתו** [להררי עו] **אני** παράσχου τῷ κάλλει μου δύναμιν; ψ liii:6 **אני** [הבשתה חנך עצמת מור] οὐκ ἐπὶ ἀνδρῶν ἐκείνων; ψ lvii:5 **אני** [נפש בתוך לבאם אשכבה להמים] οὐκ ἐπὶ ἀνδρῶν ἐκείνων; ψ lxxviii:48 **אני** [ומגניהם לרשעים] οὐκ ἐπὶ ἀνδρῶν ἐκείνων; ψ cvii:17 **אני** [אולים מדרך פשעם] οὐκ ἐπὶ ἀνδρῶν ἐκείνων; ψ cxxxix:4 **אני** [מלה בלשוני] οὐκ ἐστιν λόγος ἀδικος ἐν γλώσσῃ μου. Symmachus reads, more in accord with the Syriac, οὐκ ἐστιν ἐν ἐμοὶ ἑτερολογία.

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G. Οὐκ ἐρίσει οὐδὲ κραυγάσει οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ, κάλαμον συντετριμμένον οὐ κατεάξει καὶ λίνον τυφόμενον οὐ σβέσει ἕως ἂν ἐκβάλλῃ εἰς νίκος τὴν κρίσιν καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσιν.

P. കോ. ന്യായം മറ്റും ചിലതുകൾ കോ. ന്യായം മറ്റും
 ന്യായം കോ. ന്യായം മറ്റും ചിലതുകൾ കോ. ന്യായം മറ്റും
 ന്യായം കോ. ന്യായം മറ്റും ചിലതുകൾ കോ. ന്യായം മറ്റും
 ന്യായം കോ. ന്യായം മറ്റും ചിലതുകൾ കോ. ന്യായം മറ്റും

LXX. Ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε ἐπαχύνθη γὰρ ἡ καρδιά τοῦ λαοῦ τούτου καὶ τοῖς ὤσιν αὐτῶν βαρέως ἤκουσαν καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμυσαν μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὤσιν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν καὶ ἰάσονται αὐτοὺς.

[illegible]

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Math. xxi: 13; Is. lvi: 7.

P and S. כַּדְּבָרִים הַלְלוּ אֱלֹהֵיכֶם

H. ביתי בית-תפלה יקרא

LXX and G. οἶκός μου οἶκος προσευχῆς κληθήσεται.¹

Mark. xi: 17; Is. lvi: 7.

P and S. כַּדְּבָרִים הַלְלוּ אֱלֹהֵיכֶם

H. ביתי בית-תפלה יקרא לכל-העמים:

LXX and G. Οἶκός μου οἶκος προσευχῆς κληθήσεται
πᾶσιν τοῖς ἔθνεσιν.

Mark. xii: 36; Ps. cx: 1.

P and S. אֱלֹהֵינוּ הָיָה לָנוּ מֶלֶךְ
בְּיָמֵינוּ וְעַתָּה מֶלֶךְ לְעָלְמֵינוּ.

H. נאם יהוה לאדני שב לימיני ער-אשית איבך הדם לרגליך:

LXX and G. Εἶπεν ὁ κύριος τῷ κυρίῳ μου κάθου ἐκ
δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν
ποδῶν σου.³

Mark. xv: 34; Ps. xxii: 2.

P. and S. אֱלֹהֵינוּ הָיָה לָנוּ מֶלֶךְ

H. אלי אלי למה עזבתני:

¹ G. has ὁ οἶκός. The reading is the same in all the Mss.

² S. only differs in reading אֱלֹהֵינוּ for אֱלֹהֵיכֶם and מֶלֶךְ לְעָלְמֵינוּ for מֶלֶךְ.

³ G reads simply κύριος; and for ὑποπόδιον, ὑποκάτω.

⁴ This quotation seems to be directly from the Syriac. Had the quotation been made in Aramaic (see Neubauer, *On the Dialects spoken in Palestine in the time of Christ: Studia Biblica* vol I, p. 39, Oxford 1885) it would read אֱלֵי אֱלֵי מִמֶּנִּי מִה שְׁבַקְתָּנִי.

Acts iv: 25—27; Ps. ii: 1—2

P. and S. **אִי קִהְאֲקֹוּ קִצְאֵה אַעֲדִי קִלְחַל**
אֶלְחֹדִקֹוּ אֶלְחִלְעֹו קִרִּיקֹוּ קִלְקֹוּ אֶמֶס קִהְאֲקֹוּ
יִמְעֲמֵס לֵא וּלְכִי לֵא קִימֵס

H. **לְמַה רָגַשׁוּ יָמִים וְלֵאמֹים יִהְיֶה־רִקִּי יִתְצַבּוּ מַלְכֵי־אֶרֶץ וְרוֹנוֹנִים וְסוּדֹר־יָדָה עַל־יְהוָה וְעַל מִשְׁיָחוֹ:**

LXX and G. Ἰνατί ἐφρούαζαν ἔθνη καὶ λαοὶ ἐμελέτησαν
κενά; παρέστησαν οἱ βασιλεῖς τῆς γῆς καὶ οἱ ἄρχοντες
συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ Κυρίου καὶ κατὰ τοῦ
χριστοῦ αὐτοῦ.

Acts viii: 32; Is. liii: 7.

P. and S. **קִמֵּי קִרְקֹוּ יִכְתִּיבֹוּ קִהְאֲקֹוּ קִרְקֹוּ קִרְקֹוּ**
יִמְעֲמֵס אֶמֶס לֵא קִמֵּי אֶמֶס קִימֵס

H. **כִּשֶׁה לְסַבַּח יוֹבֵל וּכְרַחֵל לִפְנֵי נֹוִיָּה נֶאֱלַמָּה וְלֹא יִפְתַּח פִּיו:**

LXX and G. ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη καὶ ὡς ἄμνός
ἐναντίον τοῦ κείραντος αὐτὸν ἄφωνος οὕτως οὐκ ἀνοίγει
τὸ στόμα αὐτοῦ.

Acts xiv: 15; Ps. cxlv: 6.

P. and S. **דִּמְקֹוּ לֵא קִהְאֲקֹוּ קִרְקֹוּ קִרְקֹוּ קִרְקֹוּ**
יִמְעֲמֵס

H. **עֲשֵׂה שְׁמִים וְאֶרֶץ אֲתִיבִים וְאֲתִיבִי אֶשְׂרֵבֶם:**

LXX and G. τὸν ποιήσαντα τὸν οὐρανὸν καὶ τὴν γῆν
τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς.¹

¹ S. reads **קִרְקֹוּ** for **קִהְאֲקֹוּ**, as do also the editions of Ceriani and Urmia.

² S. varies but slightly; reading **לֵא קִימֵס**, and at the end **יִמְעֲמֵס**.

³ G. differs slightly; reading ὃς ἐποίησεν, and καὶ τὴν θάλασσαν.

Rom. iv: 18;¹ Gen. xv: 5.

P. and S. ܡܠܟܐ ܕܡܪܝܢ ܕܡܪܝܢ

H. כה יהיה זרעך

LXX and G. Οὕτως ἔσται τὸ σπέρμα σου.

Rom. ix: 17; Ex. ix: 16.

P. ܡܠܟܐ ܕܡܪܝܢ ܕܡܪܝܢ ܡܠܟܐ ܕܡܪܝܢ ܡܠܟܐ ܕܡܪܝܢ
ܡܠܟܐ ܕܡܪܝܢ ܡܠܟܐ ܕܡܪܝܢ ܡܠܟܐ ܕܡܪܝܢ.

H. בעבור זאת העמדתך בעבור הראתך את כחי ולמען ספר שמי
בכל־הארץ

LXX. Καὶ ἕνεκεν τούτου διετεθήθη ἵνα ἐνδείξωμαι ἐν σοὶ τὴν ἰσχύν μου καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ.

S. ܡܠܟܐ ܕܡܪܝܢ ܕܡܪܝܢ ܡܠܟܐ ܕܡܪܝܢ ܡܠܟܐ ܕܡܪܝܢ
ܡܠܟܐ ܕܡܪܝܢ ܡܠܟܐ ܕܡܪܝܢ.

G. Εἰς αὐτὸ τοῦτο ἐξήγειρά σε ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ.

Rom. ix: 29; Is. i: 9.

P. and S. ܡܠܟܐ ܕܡܪܝܢ ܕܡܪܝܢ ܡܠܟܐ ܕܡܪܝܢ ܡܠܟܐ ܕܡܪܝܢ
ܡܠܟܐ ܕܡܪܝܢ ܡܠܟܐ ܕܡܪܝܢ ܡܠܟܐ ܕܡܪܝܢ ܡܠܟܐ ܕܡܪܝܢ.

H. לולי יהוה צבאות הותיר לנו שריד כמעט כסדרם היינו לעמרה דמינו:

LXX and G. Καὶ εἰ μὴ κύριος σαβαώθ ἐγκατέλιπεν ἡμῖν σπέρμα ὡς Σόδομα ἂν ἐγενήθημεν καὶ ὡς Γόμορρα ἂν ὠμοιώθημεν.

¹ Prager (*De Vet. Test. Ver. Syr.* p. 69) adds Rom iii: 13 from Ps. cxl: 4; but the quotation is undoubtedly from LXX Ps. v: 10, or Ps. xiii: 3. There is not the slightest connection between this passage and Ps. cxl: 4.

² Both S and G follow P more closely than either H or LXX.

Rom. x:18; Ps. xix:5.

P. and S. **ⲕⲁⲓⲁⲛ ⲁⲓⲛⲓⲁⲛ ⲁⲓⲛⲓⲁⲛ ⲁⲓⲛⲓⲁⲛ**
¹ **ⲁⲓⲛⲓⲁⲛ ⲁⲓⲛⲓⲁⲛ**

H. : מליהם חבל וברצח יצא קולם

LXX and G. εις πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.

Rom. xi:9—10; Ps. lxix:23—24.

P. and S. **ⲕⲁⲓ ⲁⲓⲛⲓⲁⲛ ⲁⲓⲛⲓⲁⲛ ⲁⲓⲛⲓⲁⲛ**
¹ **ⲁⲓⲛⲓⲁⲛ ⲁⲓⲛⲓⲁⲛ ⲁⲓⲛⲓⲁⲛ ⲁⲓⲛⲓⲁⲛ**

H. : יהי שכלם למנוחם ויהי שכלם למנוחם
 ומתהיה תמיד

LXX and G. Γενηθήτω ἡ τράπεζα αὐτῶν ἐνώπιον αὐτῶν εἰς παγίδα καὶ εἰς ἀνταπόδοσιν καὶ εἰς σκάνδαλον. Σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν καὶ τὸν νῶτον αὐτῶν διαπαντὸς σύγκαμψον.³

Rom. xv:3; Ps. lxix:10.

P. and S. **ⲕⲁⲓ ⲁⲓⲛⲓⲁⲛ ⲁⲓⲛⲓⲁⲛ ⲁⲓⲛⲓⲁⲛ**

H. : יתן נפשו ליה

LXX and G. Οἱ ὄνειδισμοὶ τῶν ὄνειδιζόντων σὲ ἐπέπεσον ἐπ' ἐμέ.

¹ S. reads **ⲁⲓⲛⲓⲁⲛ** in place of **ⲁⲓⲛⲓⲁⲛ**, and also reads **ⲁⲓⲛⲓⲁⲛ**.

² S. reads **ⲕⲁⲓ**, which does not affect the sense.

³ G. omits ἐνώπιον αὐτῶν, adds καὶ εἰς θῆραν after εἰς παγίδα, and inverts the order of the words εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα. cf. Ps. xxxv:8 (LXX, xxxiv:9).

P. and S. مجلسه دوره اول
مجلسه

P. and S. **കമ്മം കൂടെ കൂടെ കണ്ടിടൽ കല**
കൂടെ കൂടെ

P. and S. අප්‍රේල් 20 වැනි

10

Heb. ii: 12; *Ps.* xxii: 22.

P. and S. ¹ **יְהוָה אֱלֹהֵינוּ אֵלֵינוּ יְהוָה יְהוָה**

H. : **יְהוָה אֱלֹהֵינוּ יְהוָה יְהוָה**

LXX and G. Διηγέσονται τὸ ὄνομά σου τοῖς ἀδελφοῖς μου
ἐν μέσῳ ἐκκλησίας ὑμνήσω σε.²

Heb. ii: 13; *Is.* viii: 18.

P. and S. ³ **כִּי יִשְׁמַע אֱלֹהֵינוּ אֵלֵינוּ**

H. : **כִּי יִשְׁמַע אֱלֹהֵינוּ אֵלֵינוּ**

LXX and G. Ἰδοὺ ἐγὼ καὶ τὰ παιδία ἃ μοι ἔδωκεν ὁ θεός.

Heb. iii: 15; *iv:* 7; *Ps.* xcv: 7—8.

P. and S. **אֲנִי יְהוָה אֱלֹהֵינוּ אֵלֵינוּ**

יְהוָה אֱלֹהֵינוּ אֵלֵינוּ

H. : **אֲנִי יְהוָה אֱלֹהֵינוּ אֵלֵינוּ**

LXX and G. Σήμερον ἐάν τῆς φωνῆς αὐτοῦ ἀκούσῃτε
μὴ σκληρύνῃτε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ.

Heb. x: 5—7;⁵ *Ps.* xl: 7—9.

P. **יְהוָה אֱלֹהֵינוּ אֵלֵינוּ**
יְהוָה אֱלֹהֵינוּ אֵלֵינוּ
יְהוָה אֱלֹהֵינוּ אֵלֵינוּ
יְהוָה אֱלֹהֵינוּ אֵלֵינוּ

¹ S. reads **יְהוָה אֱלֹהֵינוּ**; and **יְהוָה אֱלֹהֵינוּ** for **יְהוָה אֱלֹהֵינוּ**.

² G. reads 'Απαγγελῶ.

³ S. reads **יְהוָה אֱלֹהֵינוּ**.

⁴ In iii: 15 S. reads **יְהוָה אֱלֹהֵינוּ**; in iv: 7 it omits **יְהוָה אֱלֹהֵינוּ**.

⁵ Some include *Heb.* viii: 8 and seq. from *Jer* xxxi: 31 and seq.; but it is difficult to find any more evident dependence of S. upon P., than upon LXX or H.

Work is now being done along the line of textual criticism of the Syriac New Testament. Possibly the quotations of Ephrem Syrus, who certainly quoted the P^ešittâ to a large extent¹, and perhaps those of Aphrates² as well may throw some light upon this subject in the near future. There are several excellent articles bearing directly upon this very question in the *Studia Biblica* series.³

¹ *Studia Biblica*, vol. iii: p. 107. F. H. Woods, *An examination of the N. T. quotations by Ephrem Syrus* says, "Roughly speaking, out of 168 quotations from the N. T. 43 agree exactly with that Version" (P^ešittâ O. T.).

² *Studia Biblica* vol. iii: p. 118. It is generally thought that the quotations of Aphrates approximate more nearly to the Curetonian than to the P^ešittâ.

³ Vol. i, p. 113 *The Corbey St. James (ff.) and its relation to other Latin Versions and to the original language of the Epistle*—by J. Wordsworth; also *Some further remarks on the Corbey St. Jas*—by W. Sanday (p. 233); vol. ii: p. 195. *The Evidence of the early Versions and Patristic quotations on the text of the Books of the New Testament*, by Ll. J. M. Bebb; and vol. iii: p. 105 et seq. *An examination of the New Testament quotations of Ephrem Syrus* by F. H. Woods—also *Ibid.*, p. 47. *The Materials for the Criticism of the Peshitto New Testament, with specimens of the Syriac Massorah* by G. H. Gwilliam.

APPENDIX II

TABULATION OF THE VARIANTS OF THE SEVERAL
MSS. FROM THE TEXT OF LEE¹*Wau omitted*

g. 41:10; 149:9.

U. 17:7; 19:7; 22:14; 31:18; 34:8, 20; 35:3; 36:7, 11;
38:9; 39:8; 41:10; 43:1; 44:1; 50:3; 55:12; 57:4; 58:11;
59:8; 60:7; 85:10; 88:3; 89:8, 20; 91:8; 93:5; 95:10;
96:5; 98:7; 102:18; 104:15; 105:17, 20, 23; 106:9, 31, 45,
46; 107:29, 39; 109:3, 16; 122:2; 140:6; 142:8; 149:9.

P. 20:6; 22:14; 25:10; 34:8, 20; 35:19; 36:11; 41:10;
43:1; 44:1; 46:9; 50:23; 55:12; 58:8, 11; 60:7, 8; 68:21;
71:18; 72:18; 75:4, 5; 78:14; 85:10; 89:8; 93:5; 96:5;
98:7; 102:18; 105:23; 106:9, 45; 107:39; 109:16; 115:19;
118:45; 124:5; 149:9.

C. 1:3, 6; 2:11; 3:4; 5:3, 6; 6:2; 11:6; 16:9; 17:11;
18:10; 19:7, 12; 21:8; 25:3; 26:3; 36:25; 38:1; 39:8;
40:4, 11; 44:1, 3, 13; 45:4; 46:9; 49:17; 50:23; 51:16;
55:6, 12; 58:11; 60:8; 63:9; 64:3; 68:18; 69:17; 72:15,
18; 74:8; 75:6; 78:14, 21; 84:3, 6; 86:17; 89:8, 20, 21, 27;
91:8, 15; 98:7; 102:15, 18; 103:5, 10; 104:15; 105:17, 20,
23, 44; 106:9, 16; 107:14, 18; 108:4; 109:22; 114:11;
115:19; 118:159; 124:5; 128:6, 7; 131:12; 134:30; 141:7;
146:10; 148:13; 149:9.

a. 3:3, 4; 5:5; 7:13; 10:5, 7; 17:5, 7; 18:3, 10, 21, 33;
19:5, 12; 21:8; 22:25; 26:10; 31:9; 35:28; 37:11; 38:13;
39:8; 40:11; 42:7; 45:8, 15; 47:5; 50:16; 51:16; 52:9;
53:3, 4; 59:16; 66:6; 69:6, 8, 15; 71:5, 9, 13, 22; 72:17;
75:5; 78:14, 18, 64; 79:1; 84:3, 5; 85:10, 12; 88:9; 89:20,

¹ The References are to the P^Šittā Psalter.

33, 43, 44; 91:8, 15; 92:2; 96:5; 97:10; 101:2; 102:11; 104:7, 16; 105:17, 33, 44; 106:9, 16, 26; 107:14, 17, 18; 108:13; 111:8; 112:10; 114:7, 9, 10; 118:42, 159; 120:3; 123:3; 128:6; 129:8; 131:12; 134:3; 139:11; 141:7; 146:9, 10; 148:4, 13.

β. 5:5; 8:7; 18:16; 19:12; 26:3; 29:6; 30:9; 35:12; 37:25; 38:2; 40:12; 41:13; 42:7; 43:1; 45:14; 47:5; 50:3, 9; 51:7, 16; 56:5, 9; 64:9; 67:6; 69:3, 8; 72:17; 74:22, 75:6; 77:18; 78:14, 34, 64; 79:1, 4; 84:3, 5; 85:12; 88:15; 89:43; 91:8, 14; 92:2; 96:5; 102:11; 106:31, 32; 109:16; 112:10; 120:3; 126:1; 128:7; 129:6; 134:7; 138:17; 141:7; 148:4.

Wau added

g. 19:5.

U. 8:16; 18:7; 36:1, 7, 12, 30; 38:6; 39:13; 40:3; 50:1; 55:6; 58:8; 59:13; 64:5; 68:27; 69:28; 71:6, 9, 12; 78:70; 79:3; 86:16; 91:2, 5; 93:4; 95:9; 101:7; 104:34; 106:43; 107:12; 108:9; 111:8; 114:7, 17; 118:43; 147:20.

P. 9:3; 36:7, 30; 44:21; 55:6; 58:8; 64:5; 68:12, 27; 71:6; 78:70; 91:2; 93:4; 101:7; 104:34; 107:12; 111:8; 114:7, 17; 122:2.

C. 2:12; 4:2; 5:6, 12; 6:3; 7:13; 8:6; 9:4; 17:1; 18:5, 6, 7; 19:5, 12; 21:12; 22:27; 25:18; 26:4; 28:9; 30:7; 31:23; 32:6; 35:19; 36:8, 19; 38:6; 45:13; 48:6; 50:1; 56:2; 58:8, 11; 68:2, 8; 69:28; 71:6, 18, 19; 72:11, 18; 78:25; 85:3; 89:45, 52; 96:11; 97:3; 101:7; 104:10, 11, 12, 34; 106:4, 43; 107:1, 12; 108:9; 111:8; 134:6; 136:6; 138:6, 10; 139:10; 145:7, 10.

α. 4:4; 9:4; 10:14; 13:6; 16:3, 6, 7; 17:1; 18:6, 17, 37, 44, 48; 19:12; 21:13; 22:14, 27; 25:12; 29:4; 30:7, 8, 10; 31:4; 32:8; 33:3, 16, 19; 35:19; 36:6, 8, 12; 37:19; 38:6; 39:4; 41:6, 10; 44:2, 6; 48:7, 14; 50:2, 23; 56:2; 58:7, 8; 64:5; 68:8, 12; 70:2; 71:21; 73:8; 77:17; 78:25, 51, 70; 81:11; 83:18; 85:3; 89:52; 92:10, 12; 94:3, 20; 96:12;

97:1; 98:7; 101:7; 104:12, 21; 105:5; 106:4, 5, 8; 107:13, 23; 108:8, 9; 109:12; 111:8; 113:4; 114:6, 7, 17; 131:4; 138:16; 139:10; 142:3, 5, 11; 143:15; 144:11; 145:7.

β. 7:13; 8:3; 16:2, 3, 6, 7; 17:1; 18:19; 19:5; 21:13; 25:18; 31:8; 35:16, 19; 36:6; 44:2; 58:8; 68:8, 27; 77:10; 90:9; 108:9; 114:17; 138:1, 16; 142:5.

Dālādh omitted

U. 2:3; 57:3; 60:4; 61:2, 7; 68:24; 71:15; 78:19; 87:5; 99:7; 105:15; 115:8.

P. 18:31; 56:1; 57:3; 61:2; 63:3; 78:19; 87:5; 105:15; 115:8.

C. 3:2; 8:4; 17:12; 29:6; 78:5, 19; 87:5.

α. 3:3; 8:4; 17:12; 29:6; 33:18; 41:1; 61:7; 71:5; 78:19; 87:5; 94:18.

β. 2:4; 42:9; 71:5; 81:16; 87:5; 105:15; 117:20; 128:6.

Dālādh added

U. 35:19; 40:5; 41:19; 48:14; 56:8; 59:4; 62:11; 66:2, 4; 73:9, 10; 80:8; 94:13; 105:41; 121:1; 148:10.

P. 73:10; 121:1.

C. 40:5; 45:2; 58:4.

α. 36:7; 90:116; 102:23; 131:11.

β. 49:7; 57:4; 58:4; 91:10; 96:5.

Different Spelling of the Same Word

g. 50:7; 118:109.

U. 56:13; 78:42; 83:16; 102:3, 8; 115:4; 120:5, 6; 144:14.

P. 2:1; 5:2, 4; 6:7; 78:42; 102:3, 8; 144:14.

C. 4:7; 5:4; 6:7; 13:3; 18:26; 19:3; 31:8; 32:6; 34:8; 40:2; 47:3; 48:10; 50:7; 56:13; 58:1; 69:3; 72:6; 74:12; 78:20; 80:12; 81:11; 93:1; 94:2; 106:17, 42; 109:25; 118:104, 106, 109; 143:13, 14.

α. 3:5; 4:5; 5:4; 7:17; 8:5; 8:7; 9:9; 10:7, 14; 16:5; 18:10, 39; 21:4; 22:4, 8, 24; 23:5; 24:2, 7, 9; 25:19, 21;

26:6; 29:9; 32:2; 33:9, 21; 35:24; 36:5; 38:4; 40:8, 12, 16;
 41:13; 43:2; 44:4, 7, 14; 45:8; 50:7; 53:6; 54:1, 3; 59:5,
 7, 9; 60:7; 66:11; 68:8, 21, 26, 27, 34, 35; 69:6, 33; 71:21;
 72:10, 13, 14, 15, 17; 73:1; 74:12; 76:1; 78:5, 21, 31, 41,
 51, 56, 60, 72; 80:3, 4, 8, 11, 12, 13; 83:2, 5; 84:5; 86:14;
 87:3; 89:11, 44; 90:2; 91:8; 93:1; 96:10, 13; 98:3, 7, 9;
 103:7; 104:14; 105:10, 23, 36; 106:42; 107:1, 31, 38, 40;
 108:8; 110:6, 7; 111:10; 114:1, 12, 3, 5, 9; 115:15; 117:2,
 9, 22; 118:109, 160; 120:4; 121:4; 123:1, 6; 124:5; 127:6;
 128:1; 129, 7, 8; 130:3; 132:2; 134:3, 12, 19, 21; 135:8, 11,
 14, 22; 136:1, 4; 139:3, 7, 8, 11; 140:5; 143:15; 144:18;
 145:3; 146:3, 5; 147:19; 148:12; 149:2, 8.

β. 4:5; 8:5; 9:9; 10:17; 11:1; 14:7; 18:10; 19:5; 21:4;
 22:4, 7, 24; 24:2, 7, 9; 25:21; 29:9; 35:3, 12; 38:4; 40:8,
 12; 44:14; 45:8; 49:2, 12; 50:7, 12; 55:13; 56:4; 58:11;
 59:7; 60:7; 66:11; 68:16, 21, 26, 34; 70:1; 72:10; 73:1;
 74:12; 76:1; 78:24, 41, 51; 80:1; 81:3, 4, 6; 82:7; 89:11,
 44; 90:3; 93:1; 94:12; 96:10; 105:23, 36; 108:8; 110:6, 7;
 111:10; 114:1; 117:22; 118:109, 160; 121:4; 127:2; 128:1;
 134:3; 136:6; 139:3, 7, 11; 149:2.

Prepositions omitted, added or interchanged

U. 65:12; 66:5; 68:34; 69:2; 78:18; 79:8; 86:13; 89:4;
 90:17; 93:5; 94:10; 104:20; 105:16, 22, 42; 118:120; 124:2, 5.

P. 68:34; 69:2; 83:16; 90:17; 93:5; 105:16, 22; 124:2.

C. 16:10; 17:7; 18:24, 34, 47; 27:4; 40:5; 66:1, 5;
 68:16, 34; 69:27; 73:13; 77:1; 90:15; 93:5; 105:22; 117:17;
 118:133, 145, 146; 135:15, 18; 136:1.

α. 10:5, 6, 17; 16:4; 20:7; 28:8; 30:8; 39:7; 40:1, 6;
 44:16; 49:9; 62:8; 69:15, 21, 26; 70:2, 14; 78:5, 6; 80:18;
 81:5; 82:15; 106:16; 117:17; 118:122, 133, 146; 128:3; 150:5.

β. 6:7; 10:5, 6, 17; 16:4, 5; 30:8; 41:10; 49:9; 57:4; 62:8;
 66:6; 69:35; 80:18; 81:3; 82:5; 118:120, 122, 133; 137:2; 148:13.

Singular for Plural

g. 114:13; 118:123.

U. 2:8, 10; 11:4; 19:4, 13; 50:8; 55:20; 90:10; 104:17;
107:12.

P. 2:8, 10; 16:6; 18:24; 31:19; 35:19; 47:9; 55:20;
75:3; 78:45; 84:2; 90:10.

C. 2:8, 10; 4:3; 5:6, 9; 6:7, 9; 8:8; 10:16; 17:10; 18:9;
21:5, 7; 22:5; 25:19; 27:6; 31:19; 33:7, 11; 36:6; 38:4;
45:17; 48:14; 50:6; 51:14; 52:8; 55:20; 61:4, 8; 65:13;
68:25; 76:12; 77:5; 78:33, 45; 79:3; 83:15, 17; 89:5, 11;
90:1; 92:7; 95:5; 96:11; 100:5; 102:22, 24; 104:5, 24, 25;
105:18; 106:31; 107:41; 111:8; 112:9; 118:44, 82, 90, 123,
151; 131:12, 14; 134:13; 144:1, 13; 145:10; 148:4, 6.

a. 5:6; 7:6; 9:2, 6; 18:9; 21:5, 7; 22:27; 25:10, 17;
33:7; 34:3, 6; 36:7; 37:35; 38:4, 5; 40:17; 41:13; 42:7;
44:12; 45:6, 17; 46:6; 48:14; 49:9; 50:6; 52:9; 61:4, 8;
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ABBREVIATIONS.

- Ⲙ Sinaitic Ms.
- A Codex Alexandrinus.
- a Urmia Text.
- B Vatican Ms.
- β Scholia of Bar 'Ebrayâ.
- C Ceriani Text.
- G Greek New Testament.
- g Paris Polyglot.
- LXX Septuagint.
- M. T. Massoretic Text.
- N. T. New Testament.
- O. T. Old Testament.
- P Ms. of Pocock.
- p¹ P^ešittâ Old Testament.
- R. Psalterium Graeco-Latinum Veronese.
- R. T. Verona and Zurich Psalters.
- S Syriac New Testament.
- Ⲕ P^ešittâ Psalter.
- T Targum.
- U Ms. of Usher.

1 This is only used in Appendix I.

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H.G.



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